

A  
DIRECTION

*for the weaker sort of Christians,*  
shewing in what manner  
*they ought to fit and prepare them-*  
selves to the worthy receiving of the  
Sacrament of the body and blood of  
Christ : with a short forme of  
Triall or Examination  
annexed.

*Grounded upon 1. Cor. 11. 23. — 30.*

By W. B. *K*

Whereunto is adioined a verie  
*profitable treatise of the same ar-*  
gument, by way of question  
and answer, written  
*by another.*

MATTH. 22. 12.

*Friend, how camst thou in hither, and hast  
not on a wedding garment ?*

---

London,

Printed by W. Hall for Samuel Macham,  
and are to be sold at his shop in Pauls  
Church-yard at the signe of  
the Bul-head. 1609.

✦

4324. a. 55.



A  
DIRECTION  
*for the weaker sort of Christi-  
ans, shewing in what manner  
they ought to sit and prepare them-  
selves to the worthy receiving of the  
Sacrament of the body and blood of  
Christ : with a short forme of  
Triall or Examination  
annexed.*

*Grounded upon 1. Cor. 11. 23. — 30.*

By W. B. *K*

Whereunto is adioined a verie  
*profitable treatise of the same ar-  
gument, by way of question  
and answer, written  
by another.*

MATTH. 22. 12.

*Friend, how camest thou in hither, and hast  
not on a wedding garment ?*

---

London,  
Printed by W. Hall for Samuel Macham,  
and are to be sold at his shop in Pauls  
Church-yard at the signe of  
the Bul-head. 1609.

COLLECTION

OF THE

LIBRARY

OF THE

UNITED STATES

OF MICHIGAN

AND

THE

LIBRARY

OF THE

STATE

OF

THE

LIBRARY

OF THE

LIBRARY

OF THE

LIBRARY

OF THE

LIBRARY

OF THE

LIBRARY

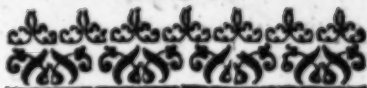
OF THE

LIBRARY

OF THE

LIBRARY





TO THE VER-  
*tuons and worthie Ladie,*  
GRACE DARCY.  
(\*\*\*)

*Madam,*

**T**Hese notes which were lately writ foorth for your priuate vse, I am now emboldened to make more common; not for any conceited worth in them, but to auoid the trouble of yeelding satisfaction to other good friends that desire and expect the like office from me. I am sure heerein I shall hurt none, except my selfe; nor so much as offend any, excepting

A 3

### *The Epistle*

cepting those for whose vse I  
neuer intended the publishing  
heereof.

Your Ladiships fauourable acceptance of them in priuate, hath made them thus bold to come foorth in publike, and to grace themselves with the profession of your fauour, which is their greatest ornament.

I hope that you which haue giuen them some entertainment in your closet, wil not passe by them as vnknownen, now they present themselves vnto you in the street: and the rather for that they come not alone, but accompanied and assisted with a most profitable Treatise of the same Argument, written long since by one whom your Ladithip reuerenceth, and whose person and labours in the worke of Christ Iesus are much esteemed of the people of God.

*Dedicatorie.*

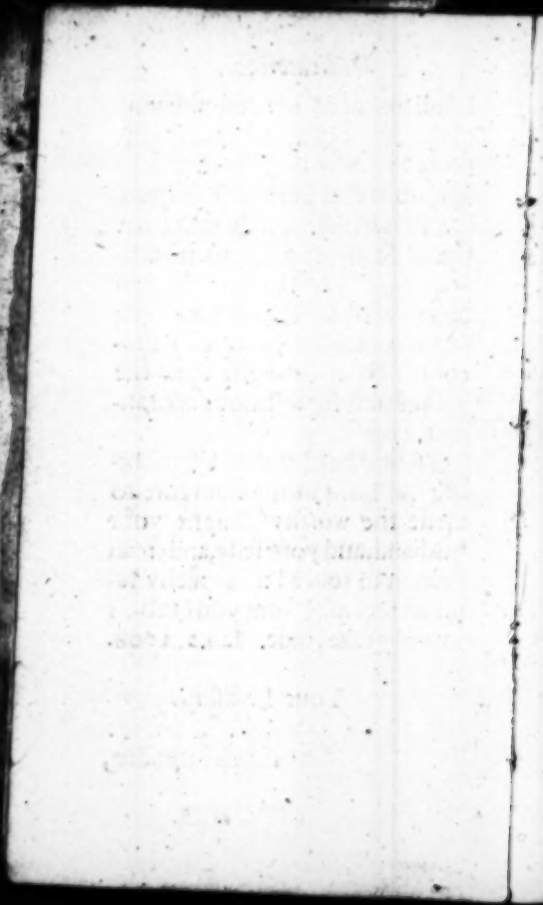
I shall not need to admonish you of the vse of either of these Treatises : Themselues, how little soeuer, are in that point able to speak for themselves. Onely take heed (good Madam) lest in their withdrawing of you from the damnable sinne of profaning this holie Sacrament, you be not by misconstruction brought vnto the wicked and superstitious adoration thereof.

Thus in haste, vnfaignedly praying the Lord more and more to bleesse the worthy Knight your husband, and your selfe, and from heauen to reward those many fauours receiued from you both, I humbly take leaue. Ian. 2. 1608.

Your Ladiships

much bounden,

*W.B.*





THE CONTENTS  
of the Direction following:  
*framed according to the Apostles  
owne method.*



*He first part declareth  
what a dangerous sin  
it is to profane the Sa-  
crament of the Lords  
Supper.*

1. *By laying downe the principal  
doctrine of the Sacrament.*

2. *By inferring and concluding  
from the said doctrine, the greatnesse  
and griuoufnesse of the sin aforesaid.*

*The doctrine of the Sacrament  
consists in six points.*

*The first concerneth the authority by  
which it was brought into the Church.*

*page 6  
The*

## The Contents.

The second concerneth the first In-  
stitutor and Administer of it. pa. 14.

The third concerneth the circum-  
stance of time wherein it was insti-  
tuted. page 17

The fourth concerneth the parts  
of the Sacraments. page 21

The fifth concerneth the consecra-  
tion thereof. page 35

The sixth concerneth the maine  
and generall end thereof. page 38

The inference and conclusion from  
the aforesaid doctrine, is; That those  
which shal receiue such a mystery un-  
worthily, are guiltie of the bodie and  
blood of Christ.

Wherein is shewed, First, what it  
is to receiue unworthily, page 50.

Secondly, what it is to be guiltie of  
the body and blood of Christ, page 54

Thirdly, why such as receiue un-  
worthily, are guiltie of the body and  
blood of Christ. page 56

The



## The Contents.

---

**T**He second part sheweth, By what means the danger of the former sinne may be avoided.

The meanes is a due triall and examination of our selues before we receive.

For the better understanding whereof, five points are handled in order, so farre forth only all of them (excepting the second) as the Apostle giveth occasion.

1. What manner of triall it is which is here required. page 71

2. Wherein particularly this triall consisteth. page 75

3. The duties in and after this triall. page 109

4. The persons that are to make this triall. page 115

5. The speciall motive unto this triall. page 126

The

## The Contents.

**T**HE forme of triall explained  
these three things:

1. The excellencie of the person  
and merits of Iesus Christ, who hath  
ordained the receiving of this Sa-  
crament. page 133

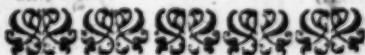
2 The speciall end why Christ le-  
sus did ordaine the same. page 136

3 The speciall benefit that comes  
to the worthy receiver thereby.



Faults escaped.

**P**Ag. 9. lin. 16. For Ordinance, read  
Ordinances. p. 16. l. 2. for once, read  
only. p. 72. l. 4. add, For the word here  
vsed implies as much. p. 86. li. 6. That  
there is an heaven. p. 87. li. 8. for might,  
read may.





A direction for the weaker sort  
of Christians, shewing how they  
*may fit and prepare themselves*  
to the worthy receiuing of the  
Sacrament of the Body  
and Blood of  
Christ.

Grounded vpon 1. Cor. II. 13. 33.

The first part of pre-  
paration.

I. COR. II.

23 For I haue receiued of  
the Lord, that which I also  
haue deliuered vnto you, to  
wit, that the Lord Iesus, in the  
night that hee was betraied,  
tooke bread.

B 24 And

24 And when hee had giuen  
 thanks, hee brake it, and sayd,  
 Take yee, eat yee, this is my  
 Body, which is broken for you:  
 this doe yee in remembrance of  
 mee.

25 After the same manner  
 also he tooke the Cuppe when he  
 had supped, saying, This Cuppe  
 is the New Testament in my  
 Blood: this doe, as oft as yee  
 drinke it in remembrance of me.

26 For as often as ye shall eat  
 this Bread, and drinke this Cup,  
 yee shew the Lords death till hee  
 come.

27 Wherefore whosoever shall  
 eat this Bread, and drinke the  
 Cuppe of the Lord unworthily,  
 shall be guilty of the Body and  
 Blood of the Lord.

The



The first part of  
*Preparation.*



He Church of  
*Corinth*, by rea-  
son of some dis-  
orders crept in-  
to their assem-  
blies, had often times prophane  
the holy Supper of the  
Lord. The Apostle *Paul* in  
this Scripture indeuours to re-  
forme this sinne in them. And  
this he doth, 1. By declaring The main  
vnto them what a dangerous parts of  
sinne it is to prophane this Sa- the Text.  
crament, ver. 23. 2. By tea-  
ching them the speciall means  
by which the sinne aforesaid  
may be auoided, verse 28, 33.

Vnto these two heads may be reduced whatsoeuer is necessarie for the due preparing of a Christian to the worthy receiving of this Sacrament.

For the better manifesting  
 The first of the first point, the Apostle  
 point, cō- first laies downe the principall  
 sisting of Doctrine of the Sacrament,  
 two bran- verse 23. 27. Secondly, from  
 ches, the doctrine he infers and con-  
 cludes what a great and grie-  
 uous sinne all they doe commit  
 which prophane this Sacra-

The first ment. And in the first place he  
 branch laith downe six points of do-  
 contains strine concerning this Sacra-  
 six points ment, euery one of them seue-  
 of doctrin rally, and all of them iointlie,  
 concer- tending to discouer the great  
 ning the and fearefull sinne that all such  
 Sacra- run into, which pollute these  
 ment, high and holy mysteries; ther-  
 in inciting and prouoking all  
 true

*Of Preparation.* 5

true hearted Christians to a holy and reuerend regard, and due vse of them, whensoever they be called thereunto.

In this order and course which the Apostle here obserueth, we may learne by the way these short instructions:

1. That the ignorance or want of due consideration of the doctrine concerning this Sacrament is one maine and principall cause, that so many doe contemne and prophane the same.

2. That there is no hope or possibilitie, that grosse ignorant persons, who know not the doctrine of this Sacrament, (so long as they continue ignorant thereof) should euer with due reuerence receiue the same. And therefore so oft as in their ignorance they goe a-

6      *The first part*

bout to bee made partaker thereof, they runne themselves and their soules vpon a most dangerous rocke : So that the first meanes for a Christian to become a worthy and reuerend partaker of this Sacrament, is to bee grounded in the doctrine and knowledge thereof. Ignorance indeed well may be the mother of Popish deuotion, but it is the very stepdame of all true Christian pietie, and (as it appeares by the Apostles proceedings in this present matter) the very mother of all prophanenesse, and irreligious impieties in the Church of God.

The first  
point of  
doctrine  
concerning the  
Sacrament.

The first point of doctrine is concerning the authority and commission by which *Paul* brought this Sacrament into the Church : the summe  
and



*Of Preparation.* 7

and effect wherof is this : *That this Sacrament is no humane Tradition, brought into the Church upon his owne head, and by his owne meere will and pleasure, but an ordinance of Christ, receiued by Tradition from him.* For so hee saith : *I haue receiued of the Lord that which I also haue deliuered vnto you.* As though hee should more fully and plainly haue said, If this Sacrament had beene a deuise of mine owne braine, or a Tradition hauing no other ground than mine owne will and pleasure, then might you haue had some colorable excuse for your light account and profanation of it : but I deliuering this ordinance vnto you by expresse warrant and commission from Christ Iesus himselfe, the sole soueraign head of the Church,

you ought with more reuerence and regard to haue receiued the same, than lately you haue done.

The lessons from hence to further our preparation to the due receiuing of this Sacrament, are these :

I That it is no small sinne to vse any ordinance of Iesus Christ, whatsoeuer, prophane-ly or irreuerently: such cannot bee freed from sinne, as shall shew contempt but vnto the ordinances of men, though they require but *things indiffe-rent*: much lesse can they which shall shew contempt to the ordinances of Christ Iesus himselte, who neuer instituted any thing which is not exceeding good, and necessary to to be done; yea, whose very ordaining of a thing makes it good,

good, necessary, and profitable, though before it was indifferent, and vnprofitable, yea euill and hurtfull. For this cannot but argue a wonderfull base and light estimation of Christ, and of his wisdom, to debase, by rude and vnreuerent behauiour, any order or constitution of his : And yet how ordinary a thing is it for most men that are professed Christians, to make most base and vile account, euen no better than a may-game, of the main and principall ordinance of Christ ? What palpable contempt of the word read and preached, of praier, of the Sacraments, of the Sabbath, &c. doe most men shew ? How rudely, carelessly, and vnreuerently, doe they vse to behaue themselves, euen in the solenni-

nest and most publike worship  
and seruice of God ; yea often  
times not without apparent  
scorne & disdaine of the same?  
What should we iudge of this?  
but that such either think that  
Christ himselfe is a mockerie,  
or at the least, that hee hath  
shewed great want of wise-  
dome, in requiring so base and  
contemp:ible a seruice , such  
as is not fit for wise men to  
performe, but in iest or scorne,  
or (at the best) but as if they  
were playing some counterfet  
part vpon a stage.

2 A speciall meanes to pre-  
uent this sinne, in the recei-  
uing of this Sacrament, is to  
learne and to beleue, that in  
receiuing the same, we do not  
conforme to the priuate hu-  
mors, conceits, and pleasures  
of men , no nor of *Peter* or  
*Paul*,

*Of Preparation.* II

*Paul*, of Magistrates or Ministers, of Churches or Fathers; but to the expresse Will and Commandement of our Lord and Saviour Jesus Christ. This is in the nature of man, that if hee bee imperiously commanded any thing by an inferiour and one that hath no authoritie to command, though the thing commanded bee in it selfe commodious, praise worthy, or honourable, yet he either will refuse to doe it, or if he doe it, it shall be not without some scorn and contempt, and in a kinde of mockerie: But if one in authoritie, whom he reuerenceth and honoureth, and whom hee knoweth hath power to command, doe require any thing, he will be ready (except hee bee very leaud and impious) to ye:ld obedience

ence in feare and reuerence, albeit the action in it selfe bee light and vnprofitable, yea base and seruile, yea troublesome and hurtfull vnto him. Except therefore wee should be so impious, as to hold, that Christ Jesus hath either no power to require this dutie at our hand, or so impudent, as to defend, that he doth nowhere require it of vs, or so blasphemous, as to say he wanted wisdom in requiring it of vs, it must needs bee yeelded vnto, that this sacrament ought with all due reuerence to bee receiued, which is inioined by so awfull and soueraigne a power, bee the action it selfe in it selfe neuer so meane. When therefore men come so rudely and vnreuerently to these holy Rites, it is a signe, that they  
neuer

neuer thinke of that high and sacred authority that hath ordained them. This then is and ought to be the maine foundation of all true reuerence, not only toward this, but al other parts of Gods worship and seruice, *That Christ Iesus requireth this Service at our hands.* Would then the Ministers and seruants of Iesus Christ, that are by their speciall office to dispense the ordinances of Christ, haue their ministry truly reuerenced of the saints and people of God, and not contemned and despised? Let them make it appeare, as *Paul* doth heere, that they minister no other word or Sacraments, prescribe no other worship, preach no other Gospell, binde mens consciences with no other lawes, allure them  
with

14 *The first part*

with no other promises, feare them with no other threatnings, than such as they haue receiued from Christ himselfe.

The second point of doctrine concerning the Sacrament.

The second point of doctrine propounded by the Apostle, is concerning the first Institutor and Administer of this Sacrament. The effect whereof is this; *That Christ Iesus in his owne person did institute, yea and first of all with his owne hand administer this Sacrament.* For it followeth in these words, *That the Lord Iesus, the night that he was betrayed, tooke bread, &c.* As though hee should say, If but my selfe, or any other Apostle, or any person inferiour to an Apostle, had instituted this Sacrament, by warrant and commission from Christ, there had beene therein cause enough to moue



mooue any Christian heart to a reuerent receiuing and vsing thereof: but when Christ Iesus himselfe, in his owne person, hath immediately instituted it, yea and was himselfe a Minister of it, yea the first Admister of it, what a fearefull iudgement are they guilty of, that shall prophane and disgrace that which Christ himselfe, in his owne person, so exceedingly graced and honoured?

This doctrine also serueth as a singular motiue to stirre vp all the faithfull to a most carefull respect and regard of this mysterie. For first those ordinances which Christ himselfe hath expressly and in a speciall manner instituted, ought with speciall reuerence to bee conformed vnto. The seruices  
which

which are required by the lawes of man, framed once by consequence from the word, or but according to the generall rules thereof, are in a holy and religious manner to bee performed. But such a seruice as Christ himselfe shall immediately and so expressely institute, not trusting to the discourse and wit of man to appoint the same, and which himselfe did most religiously in his owne person performe, must needs deserue the highest respect and reuerence, and must needs argue great impietie in them that shal contemptuously, or but carelessly performe the same. 2. In that himselfe did first not only institute, but administer it; it teacheth vs, that wee should alwaies receiue it from the hands of  
of

of Christs Ministers, euen as it were from the hands of Christ himselfe, who, though not bodily, yet is as spiritually and effectually present now, as at the first administration thereof.

The third point of doctrine concerneth the circumstance of time, that Christ in his speciall wisdom made choise of to institute this Sacrament in, which was *the night in which he was betrayed*. This also serueth to moue and perswade to a due and reuerent respect of this ordinance.

The third point of doctrine concerning the Sacrament.

For first, that could not but proceed from the infinite loue of Christ, which at this time he instituted for his Church, when hee was preparing himselfe to the greatest worke of loue that euer was shewed, euen to lay downe his life for it. The legacies

gacies bequeathed by friends vpon their death beds, vse much to be esteemed, & where they are contemned, there the loue of the giuer is despised and disgraced. If therefore the loue of Christ Iesus, when he was ready to lay downe his life for vs, bee deare and pretious vnto vs, this Sacrament, which at that very time was instituted by him, and, as a legacie, bequeathed vnto vs must needs be deare and pretious vnto vs.

2. This was no time for Christ to spend in instituting needlesse and vnnecessary matters. The vaineſt men that are, or euer were, except they bee desperately wicked, or through some disease distempered in their braine, doe not vse at such a time to busie them-

themselves about vanities and  
needleſſe matters , but their  
thoughts vs̄e to bee taken vp  
with the most serious and  
weightieſt affaires , such as  
most necessarily concerne  
themselves and their friends:  
Farre bee it therefore from vs,  
that wee ſhould thinke, that  
our Sauour at this time ſhould  
finde nothing elſe to doe , but  
to trouble his Church with  
idle and friuolous obseruances.  
Yea, if men at ſuch times as  
this is, how miserable ſouer,  
doe vs̄e to beſtow the beſt  
things they haue vpon them  
they moſt loue, we muſt either  
thinke that our Sauour was  
very poore, or very miserable,  
or elſe we muſt hold, that this  
Sacrament, which at this time  
hee bequeathed vnto all his  
Churches, is of ſome ſpeciall  
price,

price, value, and vse vnto the same, if it bee receiued as it ought to be.

Thirdly, seeing that Christ at this time was entring vpon the greatest, most painfull and difficult worke that euer was or shall bee performed, euen the saluation of sinners, the zeale whereof had now, more than euer, eaten him vp, and had captiuated al the thoughts and affections of his soule, so that it was not possible for him (at this time) to thinke of any thing else, but what might further the worke of our redemption, and the saluation of our soules; we must needs conclude, that this Sacrament beeing duely (according to Christs intent) administred & receiued, must needs tend, after a very speciall manner, to the

*Of Preparation.* 21

the furtherance of our saluation, and to make the worke of his redemption effectually vnto vs; so that to set light by this Sacrament, is to despise the worke of redemption, and the saluation of our soules.

The fourth point of doctrine is concerning the parts of this Sacrament, which before wee can well vnderstand, something is to be premised of a Sacrament in generall, whereof briefly:

The 4.  
point of  
doctrine  
concerning the  
Sacrament.

This word [*Sacrament*] was wont to signifie that solemne oath which the souldiers of *Rome* vsed to take, whereby they bound themselves to performe faithfull seruice to their Emperour in his warres, from whence the Latine Diuines haue borrowed it, and now, by long custome, it is become  
in

in these Westerne Churches, a proper name, whereby those outward badges and ensignes of Christianitie, (vz. Baptisme and the Lords Supper) are called; because that Christians, in the due receiuing of them, doe after a speciall manner binde themselves, euen as it were by a solemne vow and oath, to serue their Lord and Master Iesus Christ, euen as the souldiers of *Rome* did, by solemne oath, bind themselves to serue their Emperours and Commanders in the warre.

More particularly, wee vnderstand by Sacraments those mysticall Rites and Ceremonies of the Church, which Christ hath ordained for the setting foorth and confirming of the Couenant of grace.

Mysticall Rites and Ceremonies



monies are certaine outward and bodily signes, which, after a secret and artificiall manner, shadow and represent things spirituall and internall: so that in euery Sacrament there are these two things to bee considered. 1. The outward bodily signe. 2. The spirituall matter, that is mystically shadowed by the signe, and yet, after a sort, hidden and locked vp in the same.

The Apostle, in setting downe the parts of this Sacrament, expresseth both these points.

1. The outward signes which Christ hath instituted, are in themselues very common, ordinary, and vsuall matters, as *breaking and eating of Bread, and drinking of Wine*, Wine is not exprest heere; but

24      *The first part*

but in *Mat. 26.* and *Mar. 14.* the fruit of the Vine is expressly mentioned by our Saviour Christ, immediately after the institution.

These signes may bee reduced to two heads : as 1. Vnto certaine outward elements : 2. Vnto certaine mysticall actions in and about the elements.

The elements are Bread and Wine : the actions are breaking and eating of the bread, and drinking of the Wine, These are all the mysticall signes which are expressly mentioned in this place of Scripture, and in the Euangelists that write of the institution of this Sacrament ; and therefore I wil not stand vpon any other, though I doe not deny but there are other particular

*Of Preparation.* 25

cular actions performed in & about these elements, which of the soundest Diuines are, and rightly may, in some sense, by analogie, be counted Sacramentall.

These signes considered nakedly in and by themselves, are not of any great force to stirre vp any great reuerence to the receiuing of them, because there is no one thing in the world more ordinary than eating and drinking; and yet there is no iust cause why, in regard of them, we should despise and contemne the Sacrament, they being in themselves things both necessary, and pleasant, and no waies base and contemptible. If Christ Iesus should haue required of vs any light and senselesse action, or which  
C should

26 *The first part*

should haue beene bitter and loathsome, or burdensome vnto vs, yet wee ought, for his sake that requires it, to yeeld reuerent respect vnto it: much more when hee requires that which in it selfe is both necessarie, profitable, and pleasant, as eating of bread and drinking of wine are. It had beene commended vs in all humilitie, (if so it had pleased him to ordaine) euen to haue eaten Acornes, and husks, and swines meat, such as the prodigall son was forced to eat of; and to haue drunke vineger mingled with gall, such as Christ himselfe, for our sakes, tasted of: much more will it beseeeme vs, with all due reuerence and honour, to eat bread, and drinke wine, vpon Christs will and pleasure, which is euer most  
holy

holy and blessed, But to let  
passe the outward signes in  
themselves, and to come to  
the mysterie in them, and to  
consider the one with the o-  
ther, wee shall then see great  
force in the parts of the Sacra-  
ment, to stirre vp in vs a speci-  
all reuerence in the receiuing  
of it. There are many things  
of no honour in themselves,  
that in regard of some speciall  
vse that they are applied vnto,  
are honourable; as the white  
wand carried before Iudges,  
the Cap of Maintenance worn  
before the Lord Maior, the  
Sword borne before the King,  
&c, which in regard of some  
speciall mysterie and meaning,  
that is hidden in them, are mat-  
ters of speciall grace and ho-  
nour; so though these outward  
signes bee not in themselves

honourable, yet in regard of the mysterie that is in them, they both bring honour to Christ, and are honourable to the vser.

The very circumstance of time wherein our Sauour did administer it, sheweth vs, that this bread and wine, this eating and drinking, hath in this place a more than ordinarie vse or end. Wee eat bread commonly to satisfie hunger, and to feed and nourish our bodies; and wee drinke wine to quench our thirst, and to reuiue and refresh our heavy spirits: but this is not the proper end of the eating of this bread, or of the drinking of this wine. For then Christ would neuer haue administered it immediately after supper, and that a festiual supper, when they that  
were

were to receiue it, were full of bread and wine before. And therefore in the receiuing of this Sacrament, wee must not so much looke (as wee doe in other eatings and drinkings) to satisfie our hunger, to fill our bellies, and to quench our thirsts; but in this eating and drinking, wee must looke to satisfie and fill our soules with some heavenly and spirituall matters, shadowed in these outward signes, and conueied vnto our soules in the due receiuing of them.

The mysteries then contained vnder these signes, and expressed by them, are the greatest that can be imagined, euen the great and high mysteric of our redemption and saluation by Iesus Christ; our faith and beleefe whereof, we doe pro-

30 *The first part*

fesse in the vse of them, and the fruit whereof is sealed and confirmed vnto vs in the due receiuing of them.

The breaking of the bread signifieth, in a mysterie, the breaking of Christs body, that is, all the vnspeakable torments that hee suffered in his own person for our sins, which were greater than if his liuing body had beene rent and torn into a thousand peeces, and all his bones broken and beaten to dust and powder, *Heb. 5. 7. Esai 53. 16. 11. Matth. 27. 46.*

The eating of the bread thus broken, and the drinking of this wine, signifieth the speciall fruit that commeth vnto all beleeuers, by the passion and sufferings of Iesus Christ. For Christ saith ;  
*This*



*Of Preparation.* 31

*This Bread is my Body which  
was broken for you : And this  
Cuppe is the New Testament in  
my Blood. Or as hee speakes  
more plainly, Mart. 26. 28.  
is my Blood in the New Testa-  
ment that was shed for many for  
the remission of their finnes. And  
therefore hee bids them take  
and eat the one, and drinke the  
other ; as though hee should  
more plainly say vnto them :  
This bread, so broken as you  
see, shall bee a signe vnto you,  
and vnto all them that beleeue  
in my name, of that which I  
haue suffered in my flesh for  
you. The wine in this Cuppe  
shall bee a signe euen of the  
blood that in my Sacrifice vp-  
on the crosse was shed for you,  
to procure the pardon and re-  
mission of your finnes, and of  
all their finnes that shall bee-*

leeue in me, which is not the blood of Oxen and sheepe, such as were offred in the Old Testament, but is in very deed the blood of God and man, whereby the new Testament is sealed and ratified, which offreth saluation vnto al which shall beleue in mee, and in the merits of this my blood: Therefore take ye and eat yee this mysticall bread, and drink this holy wine; and therein let it be a pledge vnto you and to all the faithfull that shall in like manner receiue the same, that the fruit of that which is shadowed thereby, belongs vnto you; so that as verily as you eat this bread, and drinke this wine with your bodilie mouths, so verily shall your soules taste of, and, as it were, eat and drinke of the fruits of  
my

my death and passion, euen the remission of finnes, and life euerlasting.

Is not this Sacrament then a mysterie to bee trembled at and adored ? Is it not a great indignitie, that men should brutishly, without all preparation, come vnto the same, as an horse to the manger, or a swine to the trough ? If it were but a bare and simple eating of bread and drinking of wine for bodily necessitie or pleasure, we ought not like beasts, without any shew of reuerence, seaze vpon them ; but ought in the receiuing of them, in some degree, lift vp our hearts to God for them : Much more when there is such an heauenly vse of these creatures, ouer and besides that naturall and common vse, which

cannot bee separated from them. It were a great indignitie offered to the worke of our redemption, but occasionally to speake or thinke of it without due reuerence : but to deny reuerence and honour vnto it then when vnder such a speciall mysterie it is presented vnto vs, and when we are thereby called to a speciall consideration of it ; yea wherein it is of purpose represented to our senses, that we might the better behold it, and be stirred vp to praise and magnifie God for it : and which is more, when in a reuerend vse of this mysterie wee may spiritually partake euen of all heavenly things that are shadowed by it, what a sinne must this needs be, vnreuerently to rush vpon these holy Rites? And what a forcible

forcible argument must it bee,  
to stirre vs vp to a worthy re-  
ceiuing of this Sacrament?

The fifth point of doctrine The fifth  
is concerning the consecrati- point of  
on of this Sacrament, set doctrine  
downe in these words: *And concerning the*  
*when he had giuen thanks, hee* Sacra-  
*brake it.* This consecration ment,  
was a speciall dedication of  
the elements in this Sacra-  
ment vnto this mysticall and  
holy vse, by praier, and inuo-  
cation vpon the name of God,  
and specially by thanksgiuing;  
wherin this thanksgiuing spe-  
cially consisted, is not reuea-  
led; most probable it is, that  
it was principal'y for our sake,  
to wit, for the great fruit of  
this Sacrament, that should  
redound vnto all the worthie  
receiuers thereof.

This sheweth, that speciall  
thanks

thankes are due vnto GOD from vs for this Sacrament: For if Christ found cause to thanke God for it, much more cause haue wee, who reape all the fruit and benefit of it. And if the worthinesse of this Sacrament did draw thanks from Christ, it may challenge a worthy and reuerend acceptance of vs; yea it much more concerns vs to administer and receiue the same with praier and thanksgiuing. And it is great prophanenesse for vs to presse vnreuerently vpon that which Christ himselfe would not enter vpon, without speciall praier; whereby hee sufficiently declareth, that this Sacrament is a speciall holy Ordinance, and therefore to be vsed holily, and not in a prophane and vnreuerent maner.

If

If Christ had but simply ordained it without any such speciall thanksgiuing or praier, it had beene our dutie notwithstanding, to receiue it with all due reuerence: But when he shall in this manner, by speciall praier, institute and administer it, it must needs be great impietie for vs to despise and contemne it, and not to make an high account and reckoning of it.

The Euangelist *Matthew* saith, *Hee blessed the bread:* i. By praier and thanksgiuing obtained a speciall blessing from God vpon it. For that which *Balac* said of *Balaam* may bee more truely said of Christ, *That which he blessing, Num. 22. is blessed; and that which hee 6. curseth, is cursed:* So that this is a blessed Sacrament, which Christ

Christ Iesus, with his owne mouth, hath after such a speciall manner blessed : And the more hee hath blessed it, the more it will bee a meanes of blessing to the worthy receiuer of it; and the more blessed it is of it selfe, the greater curse wil it bring vpon the prophane and vnreuerent abuser thereof.

The sixth point of doctrine is concerning the maine and most generall ends of this Sacrament, which are two ; the first, respecting our selues : the second, others. That respecting our selues, is in these words ; *This doe ye in remembrance of mee* : So that wee are to receiue this Sacrament to this end and purpose, that in and by it we might be stirred vp in a speciall manner  
to



to remember, and in remembering to meditate of Christ, and of his infinite loue and mercy towards vs, in the great worke of our Redemption, which is shadowed and set forth by this Sacrament: When our speciall friends, vpon their departure from vs, bestow vpon vs a token of remembrance, they do it to this end, that so often as we looke vpon the same, or vse it, wee should call to minde the many loues they haue shewed vnto vs: And this is written in our nature, that when an occasion onely is offered vnto vs of remembering a friend departed from vs, we vse to shew a speciall affection. Hence it is, that ignorant and superstitious persons will so heartily, vpon euery occasion of remembrance,

brance, pray the Lord to haue mercy of their soules that are departed this life; whom they loue and haue been beholding vnto. But when they behold a speciall memoriall of them in some token of their loue, which brings to their minde some extraordinary fauours, then they vse to be extraordinarily affected with the remembrance thereof; yea, and they vse to shew part of that loue, affection, and honour, to the token and memoriall it selfe, which they beare to the person. They will carefully lay it vp in their desks and cabinets: They wil (it may be) sometimes kisse it, and doe a kinde of honour vnto it: So much do we vse to be affected with any thing that brings into our minde the loues and fauours

uors of a deceased friend. And therefore seeing this Sacrament that was not onely left vnto vs by the greatest friend that euer we had, but left of purpose to be a remembrance & a pledge vnto vs, of the greatest loue that euer was shewed to mortall creatures, and which hath the very effects and fruits of the loue written vpon it, nay ingrauen in it, yea in some sort contained in it ; is it a thing credible, that any that loue and beleue in Christ Iesus, should prophane and lightly regard this Sacrament ? But heere by the way we may obserue how strangely forgetfull euen those that are faithfull, be of the great & vnspeakable loue of Christ, that they stand in need of such a remembrance: for vnro them is this Sacrament giuen, as a helpe

helpe to bring to their mindes  
the consideration of this loue.  
Is it possible that a man should  
forget the loue of such a Lord  
and Master, that hath with a  
great price of mony redeemed  
him from being a perpetuall  
Gally-slaue, yea who for to  
redeeme him, hath made him-  
selfe a slaue, yea hath purcha-  
sed his seruants libertie with  
his owne death, and hath be-  
stowed vpon him all the ho-  
nours and dignities that him-  
selfe had, and euen all that  
himselke possessed? Were it  
not wonderfull that he should  
need a speciall remembrance  
when hee can no waies cast his  
eyes, but hee shall behold the  
effects of his Lords loue?  
Would not one thinke that  
hee should rather need some  
meanes to make him forget  
this

this loue, and to put it out of his head, rather than to bring it vnto his remembrance? This is the state and condition of all Christians; thogh Christ Iesus hath done a thousand times more for vs than is possible for one man to doe for another, though whatsoeuer wee haue, we haue it by his mercie and loue, our soules, our bodies, our senses, our wit, our beautie, our wealth, our life; so that wee are compassed about with memorials of his kindnesse: and we cannot see, feele, heare, taste, or smell any thing, but it may put vs in minde of his loue, yea of his death and passion, by which the free vse of these things haue been purchased vnto vs: yet for all this, wee stand in need, you see, of speciall remembrances;

membrances ; yea and yet (O  
finfull wretches that we are !)  
wee are ready to prophane  
these speciall remembrances ;  
yea, and which exceedeth all  
wonder, are prone, euen in the  
midst of them, most of all to  
forget the loue of Christ, and  
to dishonour him.

The end that respecteth o-  
thers, is *The shewing forth of  
Christs death untill hee come :*  
i. By eating this bread, and  
drinking this wine, men shall  
testifie and professe, yea after  
a sort preach vnto others, euen  
vnto the worlds end, the my-  
sterie of the Gospell, the  
summe and substance whereof  
consists in the death of Christ,  
and the fruits that flow there-  
from, shadowed and repre-  
sented in this Sacrament ; so  
that by our due receiuing of  
this

this Sacrament, wee doe, as it were, lead others by the hand into the garden in *Gethsemane*, and shew them Christ Iesus sweating water & blood; *Judas* traiterously kissing and betraying him, and the souldiers thereupon binding and leading him to iudgement; wee lead them to *Caiaphas* Hall, and *Pilates* Throne, to shew them Christ most wickedly and vniustly condemned, buffeted and spit vpon, scourged and crowned with thornes; wee lead them to *Mount Caluarie*, and shew them how he was nailed on the Crosse, how he was forced to drinke vinegar mingled with gall, how he was pierced with a speare, how with most bitter cries he said, *My God, my God, why hast thou forsaken me?* And all this for  
our

our sakes, that he might procure the forgiuenesse of our sinnes, and euerlasting saluation. Can wee in this mysterie see and behold al this with the eies of faith? Can wee, after a sort, shew them & point them vnto others? And shall wee therewith be no whit affected in our owne soules? Shall wee come vnto this Sacrament as blocks and stocks, without any affection, as vnto a vaine, idle, and friuolous matter?

By this which hath beene said, you may see how forcible this doctrine of the Apostle, concerning the Sacrament, is, to stirre vp al Christians to the worthy receiuing of the same: But it may bee objected, that the Apostles labour heerein seemes needlesse, and to no purpose, seeing the Church of  
*Corinth*



*Of Preparation.* 47

*Corinth* could not be ignorant of any of these points, which the Apostle hath taught concerning this Sacrament : It is true indeed, they could not be ignorant of any of these matters : But what then ? Was *Pauls* doctrine therefore needlesse and in vaine ? No verily ; but in this practise of *Paul* we are taught what a perpetuall vse there is of teaching in the Church of Christ, when the Ministers must bee faine to instruct the people of God not only in that which they are ignorant of, but often call vnto their minde and consideration that which they know already, 1. Pet. 1.  
12. 13.  
vpon such particular occasions as they are to make special vse thereof : And verily, though men could say all the Scriptures by heart, though they  
could

could vnderstand euery hard and difficult place of Scripture, though they knew all the grounds and principles of the Christian faith, though they were able to answer all oppositions against any diuine truth in the word; yet for all this, there would bee a vse of reading and preaching of the word of God in the Church. For if our knowledge be not stirred vp in vs, if wee bee not often put in minde of it, if we be not taught how to apply it vnto these and these particular cases, it will bee as it were dead in vs, and most out of our head when wee should most vse it: For so was the knowledge of this Sacrament in the Church of *Corinth*, vntill the Apostle indeuoured to reuiue it by this Epistle; and so it will bee with  
any

*Of Preparation.* 49

any part of diuine knowledge  
whatsoever, if there shall be no  
meanes in the Church often to  
stirre vp the same in vs, and to  
call vs to the true vse and pra-  
ctise of it.

*Wherefore, whosoever shall eat]*

Hitherto the Apostle hath  
laid downe the doctrine of the  
Sacrament: now from the said  
doctrine he inferreth and con-  
cludeth, what a fearfull sinne  
all these are guilty of, that doe  
not receiue this Sacrament in  
that hol'y manner which they  
ought to doe. *Whosoever ther-  
fore* (saith the Apostle, ver. 27.)  
*shall eat this Bread, and drinke  
the Cup of the Lord unworthily,  
shall bee guilty of the Bodie and  
Blood of the Lord.* For the bet-  
ter vnderstanding of this con-  
clusion, wee must consider in  
order these three points:

D 1. What

50 *The first part*

1. What it is in this place to eat and drinke vnworthily.

2. What it is to be guiltie of the Body and Blood of the Lord.

3. Why such as eat and drink vnworthily, are guiltie of the Body and Blood of the Lord.

1. For the first, we must know, that *to receiue this Sacrament vnworthily*, is to receiue the outward elementes thereof, without due reuerence and respect, either of the mysterie that is contained in them, or of the end why they were ordained, or of the person by whose authoritie they were appointed. The ordinary and most common causes of this vnworthy receiuing, are these:  
 1. Ignorance, when men will presume to partake of these mysteries, before they vnderstand

What it  
is to eat  
& drinke  
vnwor-  
thily.

stand and haue learned, in any reasonable sort, the true meaning and vse of them; such must needs receiue, hand ouer head, they know not and care not what.

2. Want of special faith, when a man partakes of the outward elements of this Sacrament, and yet is not perswaded, nor doth belecue, or expect, that any such special fruit or benefit, as is promised in the word, shall redound vnto him by the same.

3. Superstition, when one commeth vnto this Sacrament in a fond conceit and imagination, that hee shall receiue other manner of blessings and benefits by it, than is revealed or promised by the word, or intended by Christ.

4. Prophanenesse or sensualitic,

tie, which is when a man doth so satiate and pamper his soule and body with the delights and pleasures of the world and the flesh, that he cannot, nor cares not to taste and relish the spirituall fruit that cometh by this Sacrament, or any other diuine ordinance; and therefore brings vnto it no other hart nor affections, than vnto ordinarie meat & drink, yea often times worse.

5. Carelesnesse and securitie, which is when a man cometh with an affection and disposition vnto this Sacrament, as vnto a matter that he neither lockes to receiue good by, nor feares to receiue hurt by; and therefore will neuer trouble his minde about the matter.

6. Presumption, which is,  
when

*Of Preparation.* 53

when men neuer care in what manner they receiue, and yet presume to receiue as much fruit and benefit by the Sacrament, as those which are most carefull to fit & prepare themselves thereunto.

7. Vncharitablenesse, when a mans soule is so full of bitterness, hatred, and malice of his neighbour, and by meanes thereof, so vexed and disquieted, that it cannot consider and meditate (as it ought to doe) of the loue of Christ figured in this Sacrament.

Many other causes of vnworthy receiuing might bee alleged; but these are the vsuall and most ordinarie. Let vs then euery one take heed, that no one of them bee found in vs; for then we shall certainly prophane this Sacrament, and

become vnworthy receiuers thereof, and so bee guiltie of that sinne which is heere mentioned by the Apostle. There is not the least of one of these, but they will make a man an vnworthy receiuer of this Sacrament. What then is the estate of such persons, as are knowen to haue all these corruptions abounding in them, and yet will (at the least once in the yeere) presume to come to the Table of the Lord? Thus much for the vnderstanding of the first point of the conclusion, vz. *What is meant by vnworthy eating and drinking.*

For the second point in the conclusion, *To be guiltie of the Body and Blood of Christ*, is, *to offer a speciall wrong, dishonour the body grace, and indignitie vnto the & Blood of Christ.*

*i. vnto*



i. vnto the person and sufferings of Christ, and in a speciall manner to sinne against the great worke of our redemption; yea it is in some sort to commit a sinne of the very same nature and qualitie, which they did, that had their hands in putting Christ Iesus to death. For euery one that may truly bee said to be *guilty of blood*, is in some sense or other a shedder of blood. Euery vnworthy receiuer then of this Sacrament, according to the degrees of his vnworthy receiuing, either more or lesse, doth in some sort communicate euen in the sinne of *Iudas* that betraied Christ; of the wicked Iewes, that cried, Crucifie him; of *Annas*, *Caiaphas*, and *Pilate*, that condemned him; of the souldiers, that whipt and

scourged him, that spet in his face, crownd him with thorns, nailed him on the Crosse, and pierced him with a speare. The worst of vs (I assure my selfe) doe abhorre these persons, euen for these sins which they committed against the person of Christ. Let vs then in like manner learne to abhorre the vnworthy receiuing of this Sacrament, which will pull vpon our heads the guilt of the same sinne, euen the blood of Iesus Christ, of which all vnwoorthy receiuers are heere said to be guiltie.

But in the third place it is  
3. Why to bee considered, *why vnwor-*  
vnworthy *thy receiuers are guiltie of the*  
receiuers *Body and Blood of Christ.* The  
are guilty answer vnto this question may  
of y Body easily bee gathered from rhe  
& Blood former doctrine of the Sacra-  
of Christ. ment,

ment, which is laid downe by the Apostle, for from that doth the Apostle inferre & conclude the same.

First, because such persons, in so doing, doe despise the sacred authoritie of Christ Iesus, who first instituted and administred this Sacrament, and ordained it to be administred and receiued in all his Churches, vntill the end of the world. Now they that despise the authoritie of Christ, must needs in some sort despise the person of Christ, and his sufferings, and by consequent, his Body and Blood, by which principally his authoritie is ratified and confirmed: And to despise the person & sufferings of Christ, the Body and Blood of Christ, what is it, but in some manner to assent vnto  
D 5. them.

them that nailed the Bodie of Christ vpon the Crosse, and shed the Blood of Christ?

Secondly, they despise and set light by a speciall token of his loue and fauour, yea and memoriall of it, which he bequeathed vnto vs, euen when he was laying downe his life for vs, euen when he was going to be nailed on the crosse, and to shed his blood for vs. Now who can contemne and set light by this token, but hee must needs despise & set light by the loue of Christ, & therein of the body of Christ, which he gaue for vs, and the Blood of Christ, which hee shed for vs, wherein the speciall fruit of his loue appeared, *Rom. 5. 7. 8.* And is not this in some sort to be guiltie of it?

Thurd'y, they offer contempt

tempt to the principall badges,  
cognizances, and ensignes of  
Christianitie, and, as it were,  
to the speciall coine & picture  
of Christ, yea to a consecra-  
ted type, shadow, and repre-  
sentation of his body & blood.  
Now that wilfull contempt  
and wrong which is offered  
vnto the cognizances, en-  
signes, coines, pictures, or re-  
presentations of a Prince, is  
supposed to be offered to the  
person & selfe of the Prince:  
And therefore the wrong that  
is offered, the carelesnesse,  
neglect, and contempt that  
is shewed to this Sacrament,  
must needs redound to the  
Body and Blood of Christ, yea  
vnto the whole mysterie of  
redemption shadowed and  
represented by the same; yea  
forasmuch as in this Sacrament  
the

Rom. 4.  
11.

Gen. 17. the very Body and Blood of  
 10. 11. Christ, and all the benefits  
 Luc. 22. thereof are spiritually offered  
 18.  
 Tit. 3. 9. vnto the receiuer, euen as  
 lands are offered vnto men by  
 the sealing and deliuerie of  
 Deeds and Indentures; to  
 make no account of, but to de-  
 spise this Sacrament, is as  
 much as to despise the Body  
 and Blood of Christ, and all  
 the benefits thereof; as he may  
 be said to despise the lease or  
 gift of lands, which despiseth  
 the Writings, Seales, and In-  
 dentures, whereby they are  
 secured and confirmed vnto  
 him.

Thus you see how the Apo-  
 stle hath shewed what a feare-  
 full and dangerous sinne it is  
 to prophane this Sacrament:  
 And hee hath not barely affir-  
 med it, but prooued it by most  
 euident

eident and apparant reasons.  
Let vs from this conclusion of  
the Apostle, thus explained and  
laid open, obserue these  
points:

First, that Christ Iesus receiue-  
th strange indignity and  
wrong in his very person, not  
from Iewes and Infidels only,  
but often times from Christi-  
ans, euen from such as looke  
to bee saued by the merits of  
his blood; and that euen then,  
when they are performing  
speciall seruice and worship  
vnto him. For what greater  
wrong can there bee, than to  
be guiltie of that blood, which  
is the price of our redempti-  
on? which was the sinne of this  
Church of *Corinth*, and is the  
sinne of all such persons as are  
vnworthy receiuers of this  
Sacrament.

Secondly,

Secondly, this shewes that the bare conformitie vnto the outward exercises of Religion, whether the word or Sacraments, is not enough to make vs good Christians, but men may be the worse Christians for this, *Rom. 2. 28. 1. Cor. 10. 1. 2. 3. 4. 5. 6.* Many simple ignorant soules doe thinke that they haue Religion and Christianitie enough in them, if their foreheads haue beene sprinkled with the water of Baptisme, & if they sometimes heare the word and receiue the outward elements of this Sacrament; whereas in very deed they may be further from Christianitie, for their outward conformitie vnto these things, than if they did not conformance vnto them at all: They may by eating this Bread, and drinking



ing this Cup, euen as it were, crucifie Christ Iesus, and trample his blood vnder their feet. Christians therefore must not only strue to worship God, to heare the word, to pray, to receiue the Sacraments, but to doe it in that reuerend forme and maner that God requires; otherwise they may doe it in such a manner, that they shall more offend God in doing of it, than if they did it not at all. It were better a thousand times for vs neuer to receiue this Sacrament, than to receiue it in such a manner, as shall for the very act of receiuing, pull vpon our heads the guilt of that blood.

Thirdly, by this it appeares, that this sinne of vnworthy receiuing (if wee doe not seeke atonement and reconciliation betime

betime for the same, at the hands of God) will be a heauy sinne vpon our consciences. For to bee guilty of blood, though of sinfull and wicked blood, hath beene a burden that hath made the stoutest heart to ake. But who is able, when his conscience shall bee awakened, to beare the guilt of innocent blood? And if the blood of innocent *Abel* was so heauy to *Cain*, *Gen* 4. 13. how heauy shall the blood of the innocent lambe of God lie vpon all them that are any way guilty of it? We may see how heauy it was vpon the heart of *Indas*, *Matt.* 27. 3. 4 5. yea and how heauy it is, euen to this day, vpon the heads of the whole Nation of the Iewes, according to their own cursed wish, *Mat*, 27. 25. This sin  
therefore

*Of Preparation.* 65

therefore beeing a kinde of bloody sinne, and by consequent, a most heauy and insupportable sinne. can wee be too carefull to auoid it? It is not our ignorance or good meaning, in this case, that will excuse vs, and free vs from the guilt of it. Many of the Iewes did in their ignorance, crucifie Christ, *Luc. 23. 34. Act. 3. 17.* And the Church of *Corinth* had (no doubt) a good meaning in receiuing this Sacrament, euen then when they receiued it most vnworthily; yet this could not free them from the guilt of Christs blood: This may lessen the guilt; it cannot take it away. If this will not mooue vs to a carefull preparation before wee presume to be made partakers of this Sacrament, nothing will.

Fourthly,

Fourthly, note the different effect of this Sacrament in the worthy and vnworthy receivers thereof. It is the saour of death vnto death to some, to other some the saour of life vnto life, 2. *Cor.* 2. 16. The soule of the worthy receiuer is fed and refreshed, washed, purified, and cleansed from sinne by the body & blood of Christ receiued therein. On the contrarie side, the soule of the vnworthy receiuer is polluted and defiled, and made accursed and miserable thereby; and the oftener hee receiue the same, the more abominable he is in the sight of God and man. And such as do in such a manner receiue the bodie and blood of Christ, and looke for grace thereby, are as if they that whipt Christ, and that nailed

*Of Preparation.* 67

nailed him on the Crosse, and by meanes thereof, had their faces, hands, and garments all to be sprinkled with his gore blood, should thinke themselves thereby purged from their sinnes; or as if hee which pierced Christ with a speare, should haue held a Chalice at the wound, and haue filled it with the blood that issued therefrom, and so haue carouzed it off, and should thinke thereby to haue drunken to his owne eternall health, the blood of Christ.



The



**The second part of  
Preparation.**

**1. COR. II.**

28 *Let a man therefore trie  
himselfe, and so let him eat of  
this Bread, and drinke of this  
Cuppe.*

29 *For hee that eateth and  
drinketh vnworthily, &c.*



He Apostle pro-  
ceedeth to the  
seconde part of  
Preparation, de-  
claring vnto the  
Corinthians, by what meanes  
the danger of this former sinne  
may

may bee auoided, and so wee may become worthy receiuers of these mysteries.

The meanes are, *A due triall and examination of our selues*, which he leaues not to our libertie, to doe, or not to doe, but requires it at our hands, as a necessarie dutie: The former danger then of committing so grieuous a sin, must not withhold vs from receiuing the Sacrament, but it must make vs so much the more studious to vse the means of worthy receiuing of the same. For the Apostle doth not say: Let a man therefore forbear to receiue this Sacrament, but let a man trie and examine himselfe, and so let him eat this bread and drinke this Cup; So that the more dangerous it is to receiue vnworthi.

woorthily, the more wee must try and examine our selues, that we may receiue worthily: And hence it is that the Apostle infers this duety from the daunger aforesaid, as if hee should say; Euery Christian stands bound to receiue this Sacrament, and yet seeing therein, the danger of vnworthy receiuing thereof is so great, it stands them all vpon most carefully to trie and examine themselves before they presume to partake the same.

For the better and more cleare handling of this duety, wee are to consider according to the ground laid downe in the text.

1 What manner of Triall it is, which is heere required.

2 Wherein particularly this Triall consisteth.

3 Our



3 Our speciall duties in and after this Triall.

4 What Persons are to make this Triall.

5 The motives inducing to the making of this Triall.

1 The manner of Triall.

The Triall and examination here required, is a most carefull and diligent search and inquisition to bee made within our owne Soules and consciences, whether there bee in vs, those gifts and graces that are necessary to the worthy and reuerent receiuing of this Sacrament yea or no; i. Whether we be such Persons as haue an interest in this Sacrament or no? And for the finding out of this, we must try our selues after that manner that Goldsmiths

smiths by touch and fire and hammer, do vse to try whether Gold or Siluer be pure, yea or no.

x This sheweth, that the principall gifts and graces of God that are in a man, are not alwaies euident and apparant vnto him, but doe sometimes lie hid within the secret of the soule, vntill by some speciall triall, they bee discovered and discerned; for if the said graces did alwaies manifest themselves, then there should neuer neede any such triall of our selues. This should encourage vs to search our selues, so much the more narrowly; for if by our searching, wee shall finde but one grace, yea or one degree of a grace in our soules, more than we did perceiue in our selues before, it will bring

bring more sound comfort and joy vnto our soules, than if we had found the most pretious iewell in the world.

*W* 2 By this it appeares, that a man may (if hee will carefully vse the meanes) come to some knowledg and sight of that grace and goodnesse which is in his owne soule : and therefore it must needs bee a great fault in them that doe not carefully vse the meanes. It is a signe they set no price of Gods grace, that make no inquirie whether they haue it or no in their possession. Men make diligent inquirie after concealed land and treasures; much more should they make enquirie after the concealed graces of God, that lie hid in their owne soules, and which they cannot imploy as they

E ought

74 *The second part*

ought to doe, because they know not whether they be in them, or no.

3 It is exceeding profitable and beneficiall for vs to know the gifts and graces of God, that are in vs: for it is a means not onely (as appears by this place) to prevent fearfull and dangerous sinnes, but also to fit and prepare vs to the receiving of greater graces and fauours, which otherwise shalbe withheld and detained from vs.

4 Let vs neuer thinke to receive any new grace or blessing in any ordinance of God, vntill by a diligent search of our selues, we haue first found some former grace in our selues, that may make vs fit and worthy receivers thereof. For to him that hath (saith our Sauour)

Sanctiour) shall be giuen, and from him that hath not, shall be taken away, euen those shewes which he hath, *Luc. 19. 26.* The vse of one grace is to fit and prepare vs, and to make vs worthy receivers of another grace.

2. Wherein particularly this triall consisteth,

The particular gifts & graces which make vs fit & worthy receivers of this Sacrament, and which giue vs an interest therein, which also in this triall we must finde in our selues, before we can be worthy partakers thereof, are such graces and gifts, as are necessarie to the making and being of a true Christian. For none can worthily receiue this Sa-

crament, nor haue an interest therein, but a true Christian; and whosoever is a true Christian, (if he stirre vp the grace of God that is in him) he may bee a worthy and fruitfull receiuer thereof. For hee who hath already receiued the thing signified, hath a priuilege and interest to receiue the signe, *Act. 10. 47.* But euerie true Christian hath receiued already, in some measure, the thing signified by this Sacrament, euen Christ Iesus and his merits, who liueth and raigneth in them by his spirit; and therefore they that are so graced, may worthily (if they will) partake of this Sacrament, which is nothing else, but a signe of that which they haue already interest and possession in. Againe, this Sacrament

erament being one of the outward badges and cognizances of Christ Iesus, which he hath appointed for his seruants to weare, it must needs bee, that hee whom Christ Iesus hath graced so much, as to entertaine into his seruice, may be, in some degree, worthy to weare this badge and cognizance.

That grace which makes vs indeed true Christians, is a true and liuely faith in Iesus Christ. By a true and liuely faith, I meane such a faith as is fruitfull in good workes; For that which is without workes, is a dead faith, as *James* speaketh, *Iam. 2. 17.* and indeed no better than a mocke-faith: From this faith doe all other Christian graces flow, and vpon it doe they all depend, and

AA. 8. 36.  
37.  
Rom. 4. 6.  
21.

according to the growth of it,  
doe they grow and increase;  
and they that haue but the least  
degree thereof, are true Chri-  
stians, though but weake and  
imperfect, *Mat. 17. 20. Esai*  
*47. 3.* and haue an interest in  
Christ and his merits, & there-  
in a right into this Sacrament;  
so that in this triall and exami-  
nation of our selues, it shall  
suffice, that we can finde this  
true and liuely faith in vs,  
though in neuer so small a de-  
gree. For when we haue once  
found this grace in our soules,  
and stirred it vp, it will supply  
vnto vs all such other graces as  
shall make vs in some measure  
worthy receiuers. For what-  
soeuer is done in faith, (how  
simple and base soeuer the a-  
ction may seeme to bee) is  
pleasing & acceptable to God:  
and



and on the contrarie side, whatsoeuer is done, and is not of faith, is not pleasing or acceptable vnto him, *Rom. 14. 23.* So that all the worth of a Christian lies in his faith, and in those fruites which spring from faith.

The meanes then to try our faith, whether it be true, liuely, and sauing, no or yea, is,

- 1 By the ground and foundation thereof.
- 2 By the object and matter.
- 3 By the fruits and effects.

The ground of this faith is the word of God, revealed vnto our conscience, by the spirit of God, to bee the word of God, *Eph. 1. 13. 1. Cor. 2. 12.* That faith which resteth vpon any other ground-worke, is no true sauing faith. The speciall meanes to trie whether our

1 The tri-  
all of our  
faith by  
y ground  
and foun-  
dation  
thereof.

faith bee grounded vpon the word of God, is, to examine our consciences in these particulars:

First, whether wee doe beleue indeed and in truth, that the writings of the Prophets and Apostles, in the Old and New Testament, are the very word of God. For the whole word of God, so far as is needfull to be beleued vnto saluation, is contained therein, *Iob. 5. 39.* Or at the least, whether wee bee exceedingly troubled and grieued in our soules, and from our very hearts, when, through any temptation, wee are moued to doubt of the same; And whether wee vse all the meanes we can to come to a perswasion thereof, For God accepts the will and endeavour for the deed, *Marke*

9. 24. Rom. 7. 18. *Matth.*  
5. 6.

Secondly, whether we doe  
vnfainedly desire to be taught  
and instructed in the word of  
God, and to come to the true  
knowledge and vnderstanding  
thereof; and whether wee doe  
loue and affect those meanes  
which are most powerfull and  
effectuall to that end and pur-  
pose. For hee whose faith is  
grounded vpon the word, hath  
his hope grounded vpon the  
same word, euen all the hope  
he hath of euermlasting life, and  
therefore hee must needs de-  
sire to bee acquainted there-  
with by all possible meanes.

Thirdly, whether our igno-  
rance and dulnesse in vnder-  
standing of the word, and our  
forgetfulnesse thereof, be grie-  
uous and troublesome vnto

vs. For how can it chuse but grieue & trouble a man, when hee knowes not, nor vnderstands not, or cannot remember, the euidence of his owne euerlasting estate?

Fourthly, whether our reading, or hearing the word read or preached; our meditating, conference and studie of it, doe increase or nourish our loue, and delight, and beleefe in it, *Psal.* 119. 52. 97. 98. 103.

Fifthly, whether wee giue credit and authoritie vnto it aboue all humane traditions & customes whatsoever, *Psal.* 119. 113. And whether wee doe not denie credit and beleefe vnto whatsoever wee know is repugnant vnto the same word.

Sixthly, whether wee finde

a lightnesse and cheerefulnesse in our consciences when wee haue done any thing agreeable vnto the word of God, *Psal.* 119. 92. And whether wee finde a trouble and a heauinesse in the same, when wee haue done any thing which we know to be repugnant vnto the same word.

Seuenthly, whether wee hope in the promises, feare the threatnings, desire the blessings, and endeavour to auoid the curses contained in this word: And whether wee equally beleue the one as well as the other.

Eighthly, whether wee doe iudge it a singular blessing of the Lord, that he hath in this manner reuealed his will in the written word, and that hee vouchsafeth vs libertie and  
meanes

84 *The second part*

meanes to come to the knowledge, vnderstanding, and beleefe of it ; and whether wee iudge it to bee a great iudgement and curse vpon them, from whom this word is hid, and who want this liberty and meanes that we enioy.

Ninthly, whether wee can prooue those points of religion and faith, which wee doe hold and belecue, by the written word of God ; and whether we doe therefore belecue them, because we know they are affirmed in the word of God ; and whether doe wee misdoubt and suspect all those points of Religion that wee cannot see warranted by the word of God.

If wee can finde these properties in our soules, then haue we found in vs so many infallible

*Of Preparation.* 85

ble signes and tokens, that our faith hath a true and sound ground.

Secondly we are to trie and examine our faith in Christ, whether it be true and liuely, no or yea, by the obiect and matter thereof.

*a The tri-  
all of our  
faith by  
y obiect  
or matter  
thereof.*

The obiect & matter of true faith, is that diuine truth which God in his word hath reueled vnto vs. For if the testimony of God in his word, bee the ground of our faith; then that truth which is reuealed in the word, must needs be the obiect and matter thereof. Now forasmuch as, there was neuer any one man, that could euer attaine vnto the knowledge of all and euery particular truth reuealed in the word of God, the meanes heerein to trie our faith, is by the maine funda-

fundamentall truths therein contained, vpon which all other truths doe in some sort depend, and vnto which they are to be reduced; And therefore let vs examine our consciences in these points:

I Whether we do belecue the mystery of the Trinity, the Creation of the world, the fall of *Adam*, the incarnation, death, resurrection and ascension of *Jesus Christ*, that there shall bee a rising againe of all flesh, a generall day of iudgement, an heauen and hell, an euermlasting life for some, and an eternall death for other: some after this life: and such other grounds of religion, euidently contained in the word of God, and proued by the same in our ordinary confessions of faith and catechisms.

2 Whe-



2 Whether we doe belecue *Mat. 22. 4.*  
that the Lawe of God, (the  
summe whereof is contained  
in the ten Commandements)  
is a holy, perfect and iust law,  
*Rom. 7. 12. and 9. 14. 15. 16.*  
*Psal. 19. 7.* Such a law as God  
might iustly binde euery man  
to the obedience of euery  
Commandement therein con-  
tained, *Deut. 6. 2. 4. 5.* And  
whether we belecue, that hee  
that perfectly keepeth this  
Law, is a most blessed and hap-  
py man, *Deut. 28. 15.*

3 Whether we do belecue,  
that the breach of this law de-  
serueth euerlasting death and  
condemnation, *Gal. 3. 10.*  
*Rom. 6. 23. 2. Thes. 1. 9.*  
And that God in his iustice  
may punish euerlastingly, in  
hell fire, the breakers thereof,  
*Rom. 9. 13, 14. 21.*

88 *The second part*

4 Whether wee beleeeue,  
that all men liuing vpon  
earth, since the fall of *Adam*,  
haue broken this Law, *Rom.*  
3. 10. 11. 12, 20. 23. and 5.  
12. *Prouer.* 20. 8. and so are  
guiltie of an euerlasting death,  
and that no man by reason of  
the corruption of his will, is  
able now since the said fall to  
keepe this law, *Gen.* 8. 21. *Rom.*  
7. 7. 27.

5 Whether wee beleeeue  
that our selues in particular,  
are greuous sinners, and haue  
deserued by our finnes, euer-  
lasting death and condemna-  
tion, and that it is a great mi-  
sery, to be a sinner, and a hap-  
pinesse to be free from sinne,  
*Psal.* 51. 3 4. 5. *Neb.* 1. 7. *Dan.*  
9. 5. 12. *Psal.* 40. 12. and 32,  
4. *Ezra.* 9. 6.

6 Whether wee beleeeue;  
that

that God will punish eu-  
erlastingly, in hell fire, the greatest  
part of the world for their sin,  
to the praise of his glorious iu-  
stice, *Luk. 19. 23. and 12. 34.*  
*Mat. 7. 13. Rom. 9. 27. Pra*  
*16. 4.*

7 Whether we do beleene,  
that neither our selues, nor any  
man else, by his owne power,  
strength, or merit, is able to  
free himselfe from this con-  
demnation, and therefore if  
there be no meanes out of our  
selues to saue vs, that wee also  
shall be in the number of those  
that shall be euerlastingly con-  
demned, *Rom. 3. 23. and 5.*  
*6 12. and 7. 18. 19. 20.*

8 Whether wee beleene,  
that God will shew grace, mer-  
cy, and saueur to some sinners,  
freely sauing, pardoning, and  
forgiuing them, without the  
least

90 *The second part*

least merit and desert on their part, *Iob. 17. 9. Dan. 9. 7. Rom. 15. 14. and 9. 22. 23. Heb. 4. 6.*

9 Whether wee belecue, that all that are saued, and pardoned of their sinnes, are partakers of this mercy, onely through the merits of Iesus Christ, God and man, & that hee merited the same by his death and bloodshedding vpon the Crosse, *Rom. 8. 1. and 7. 24. 25. and 5. 1. 2. Mat. 1. 21. Rom. 3. 28.*

10 Whether wee beleue, that the merits of Christ are sufficient for the pardon and forgiuenesse of our owne sins in particular, *Iob. 1. 12. and 6. 35. Mat. 9. 2. Rom. 7. 24. 25. Esa. 1. 18. Heb. 9. 14.*

11 Whether wee beleue, that all that are saued by Iesus Christ,

*Of Preparation.* 91

Christ, shall in this life (if they  
liue vntill they come to yeeres  
of discretion) haue the myster-  
ry of redemption reuealed vn-  
to them in the preaching of  
the Gospell, by means where-  
of, they shall bee effectually  
called out of the world, to  
faith and repentance; and that  
they shall testifie the same by  
sorrow vnfeined for their sins  
past, and endeavour carefully to  
lead a new life euer after, and  
in a readinesse to doe Iesus  
Christ faithfull seruice in his  
Church, according to his will  
reuealed in the word, *Rom. 8.*  
*30. 31. 1. Cor. 1. 30. Iob. 15.*  
*19. and 17. 6. 20. 21. Eph. 5.*  
*30. Iohn 15. 1. Ezech. 11. 19.*  
*Act. 16. 14. Iohn 1. 12. 2. Pet.*  
*1. 5.* And whether we beleue  
that after this life they shall  
reigne with Christ Iesus in all  
blisse

blisse and glory in heauen for  
euer and euer, *Matth. 29. 34.*  
*Ren. 22. 1. 2. 3.* *2. Tim. 4. 8.*

12 Whether wee belecue,  
that all such as doe belecue,  
and do vnfeinedly repent them  
of their sinnes, and haue a con-  
stant purpose to lead a new life  
according to the will & word  
of God, are in the number of  
them that shall be saued euer-  
lastingly, *Iohn 3. 36. 1.* *Iohn 5.*  
*10.* And whether wee iudge  
and belecue, that it is a sinne  
for any such person to despaire  
of the mercy of God, and not  
to repose trust and confidence  
therein. *Iob. 3. 18. 36.*

13 Whether wee belecue,  
that all those persons are most  
vile and miserable, that are  
not called to faith and repen-  
tance: and that they, most of all  
other, are most vile and wicked  
persons

persons that contemne and despise, or care not to vse those meanes that God hath ordained, to bring them thereunto,

*Matth. 11. 21. 25. Heb. 2. 2.*

14. Whether wee beleue, that wee are bound to vse all meanes we can, for attaining faith & repentance. And whether we beleue, that in vsing the meanes, we shall attaine them. *Mat. 7. 7. 8. and 21. 22. Mar. 11. 24.* And lastly, whether when wee feeble that wee haue in some measure obtained these graces, whether we do not beleue, that our selues in particular, are of that number that shall be saued, *2. Tim. 4. 7. 8. Luk. 1. 29. Job. 19. 25.* or whether we do vse al indeauour at the least, & vnfainedly desire to beleue the same, *Marke 9. 24. Luke 17. 5. Matth.*

*Matth. 5. 6. Revela. 21. 6.*

In these feuerall points consists the substance and matter of the true christian faith, every one of which are most euidentlie reuealed in the word of God; so that those which are conuersant in the same, if they doe not wilfully shut their eyes against the light, cannot but see them plainly, set downe therein; & vpon these grounds and principles, doe all other truths in the word of God in some sort depend, tending to the confirmation and illustration of them: so that if in the triall of our selues, we can find assuredly, that wee beleeeue all and every of these points, or do our vttermost endeauour to beleeeue them; then verily our faith is sound in regard of the matter & substance thereof.

The



*Of Preparation.* 95

32 The third and last triall of faith, is by the fruits thereof: For a true and lively faith is no barren faith, but it brings forth fruit, and such fruit whereby it may be knowen and discerned to be a true faith, *Iam. 2. 14.*

*17. 18. 20. 26. 2. Pet. 1. 5, 6. 7.*

The speciall fruit of faith is newnesse of life, *Mat. 3. 8. 10.*

*2. Pet. 1. 5 and 1 Pet. 4. 3. 6.*

A new life is a life reformed according to the worde of God, *Luk. 16. 29. 31.* And it consists in *Repentance & New Obedience.*

*Repentance* is an unfained sorrow for sinne, arising from the speciall apprehension of Gods loue and mercy towards a man in Iesus Christ.

The meanes to try whether this *Repentance* be in thee, is to enquire,

1 Whe.

3 The  
triall of  
our Faith  
by 3 fruits  
thereof.

96 *The second part*

10 1. Whether thou dost see  
that thou art a greivous sin-  
ner, *Psal. 51. 3. 4.* and hatest  
thy sinne, yea and accusest &  
condemnest thy selfe from thy  
heart, for thy sinne, and ac-  
knowledgest the iust merit &  
desert of thy sinne, *Dan. 9. 7.*  
*8. 1. Cor. 11. 31. Mat. 11.*  
*38.*

2. Whether thou didst  
come to the sight of thy sinne  
by the law of God, *Rom. 3. 20.*  
and *4. 15.* and *7. 7.* And whe-  
ther thou dost loue the same  
law the more, by how much  
the more it discouereth thy  
sinnes, *Psal. 119. 18. 143. 176.*  
And whether also thou lovest  
those meanes best, that are  
most powerfull and effectuell,  
to bring thee into the know-  
ledge, sence, and feeling of  
thy sinne.

3 Whe-

3 Whether the more that thou bearest and beleuest the Gospell, and in it the loue and mercy of Jesus Christ towards sinners, the more thou hatest and forsakest thy sinne, *Gal: 5: 24. 1. Iohn 3. 9. Rom. 6. 2. 3. 4. 5.*

4 Whether thou hatest a sinne as much or more in thy selfe, than in another; and whether thou louest another, because hee maketh a conscience of sinne.

5 Whether thou hatest and striuest against that sinne that thy nature is most bent vnto, and that loueth and haunteth thee most.

6 Whether the more that thou hast formerly sinned against God, and by thy sinnes dishonoured God, the more thou now desirest and inde-

F uourest

98 *The second part*

uourest to please God, *Luke*  
7. 47.

7 Whether thou dost strue  
against not only great finnes,  
such as are punished at Assises  
and Sessions, but also small  
finnes, such as are not punish-  
ed, nor euer called into que-  
stion in the Courts and Con-  
sistories of men, *Gal. 5. 9. 1.*  
*Thes. 5. 22:*

8 Whether thou hate and  
abhorre in thy selfe, not onely  
those finnes that are hatefull  
and detestable in the eies of  
men, but euen those finnes al-  
so which men will account a  
grace and honour vnto thee  
for to commit, and for which  
they will recompence and re-  
ward thee, *Gen. 36. 9.*

9 Whether thou hate sinne  
principally, because God hates  
it, and forbids it, and not in  
respect

*Of Preparation.* 99

respect of the curse & punishment only or specially.

10 Whether thou doest not repent, that thou didst no sooner repent.

11 Whether thou wouldst for any worldly good, bee in that estate that thou wast in before thy repentance, *Phil. 3. 7. 8.*

12 Whether thou canst instance in any speciall or particular sinnes, which formerly thou louedst and delightedst in, which now thou hatest, and striuest against.

13 Whether thou doest so much the more study and embrace the contrary vertues vnto such sinnes as thou now repentest of, by how much the more thou hast been formerly giuen vnto them.

14 Whether thou art not  
F 2            afraid,

afraid, that something that thou louest & affectest, should by the word of God be discovered to be a sinne: And whether thou doest not desire and pray, that God would discover vnto thee all thy sinnes, to the end that thou maist strue against them, and forsake them.

15 Whether thou doest reioice, and vnfeinedly thanke God, when any thing that thou takest pleasure & delight in, is discovered to be a sinne.

16 Whether thou esteemest it a singular blessing of God, that thou hast beene and art crossed of God in those sinnes which thy nature thirsteth after, and that thou hast not had that opportunity and meanes of committing them, which thy flesh hath desired.

17 Whether thou doest not hate,

hate, but rather loue him, that dutifully, louingly, and brotherly doth admonish thee of a manifest sinne, especially if he be a Minister of God.

There be many other signes of true repentance, by which thou maist try thy selfe, as may appeare by that which I haue taught you elsewhere vpon the 51 Psalm; but these may suffice, vpon this occasion, to discouer a true and sound repentance: And these are such properties, as must of necessity in some degree, bee in euerie person that is truly penitent. It is against common sense & reason, to imagine that there can bee any true repentance, where these signes are wanting; and where these signes are, there, without doubt, a man shall finde all other signes

F 3 whatsoeuer,

whatsoever, in some degree or other.

*New Obedience*, which is the second part of newnesse of life, is a constant purpose and endeavour to obey and please God in all things, for Christs sake, 1. *Pet.* 4. 2. 3. and Chap. 1. 21. 22. *Rom.* 6. 15. 16. 17. *Act.* 13. 1. *Dan.* 3. 18.

In whomsoever there is a true and lively faith, in him there must of necessitie be such a purpose and endeavour. Every Article of our faith (as might be easily shewed, if it were fitting to stand vpon it) is an vnresistable argument, to prooue that we owe this duty to God; and if we belecue them as wee ought to doe, they will mooue vs and stirre vs vp, yea force and constraîne vs vnto the same; so that it is not possible there



there should be any true faith in that man, in whom this constant purpose and endeavour cannot be found : And on the contrary side, in whomsoever it is found, out of all question, in that man there is a true and a lively faith.

But howe art thou to trie whether this fruit of faith bee in thee ? Surely by examining thy conscience in these points :

1 Whether thou doe desire and endeavour to knowe the will; pleasure, and commandement of God, that thou mightest thereby frame thy selfe to please him, 1. *Thes.* 5. 21. *Act.* 17. 11. *Psal.* 119. 15. And whether thou doest, to this end, vse the most likely and approued meanes to come to the knowledge thereof; and whether thou reioicest in the

F 4 know-

knowledge thereof, after thou hast attained vnto it.

2 Whether thou art content to subiect thine own will, reason, and affections, vnto Gods reuealed will, and doest not exalt thine owne wisdome and will aboute his, *Gal. 5. 24. 1. Cor. 1. 18. 19. 20. Matth. 26. 39. Num. 22. 19.*

3 Whether thou labourest to perswade thy selfe, that thou shalt lose nothing by yeelding obedience to Gods will, *1. Pet. 4. 12. 13. 14. 16. Mat. 19. 28. 29.* And that it shall bee worse for thee for crossing his will in any thing whatsoeuer, *1. Pet. 4. 17. 18. 19.* Yea that the more thou losest by thy obedience to God, the more thou shalt gaine, *Phil. 1. 29. Psal. 119. 71. 2. Cor. 1. 4. Rom. 5. 3. 1. Pet. 4. 13*

4 Whether

4 Whether thou art not grieved when thou meetest with any lets and hinderances, by meanes whereof, thou canst not doe his will as thou oughtest and wouldest doe it ; And whether thou art vnfainedly sorrie, that thou wantest strength and abilitie to doe it as thou wouldest & shouldest doe it, *Rom. 7. 24. 2. Cor. 12. 8. Pro. 30. 8. 9.*

5 Whether thou count it a grace, honour, and fauour vnto thee, that God will vouchsafe to command thee any seruice. And whether thou thinkest nothing too base for thee to doe, that hee requires at thy hands, *Mat. 16. 24.*

6 Whether it bee grieuous vnto thee, that others do not obey God, *Psal. 119: 136.* Or whether at the least, it bee

F 5 hatefull

hatefull vnto thee, that another man should displease God to pleasure thee:

7 Whether thou thinkest all the seruice and duties that God requires of thee to bee performed, either to himselfe, or to thy neighbour, to be lesse by many degrees, than he hath deserued at thy hands: And whether if hee should desire greater matters at thy hand, thou thinke thy selfe bound to yeeld obedience vnto them, *Rom. 9. 3. Gen. 22. 1. 2.*

8 Whether thou account meanly and basely of thy actual obedience, and of the best seruice thou canst performe, or at any time hast performed to God, as that which is of no value to merit the least grace and fauour of him, *Luc. 18. 13: Psal. 51. 17. Esa. 66. 2.*

9 Whether

9 Whether it be a tedious-  
nesse and vexation vnto thy  
soule, to liue in those places,  
where thou canst not haue op-  
portunitie to serue and please  
God as thou wouldest and  
oughtest to doe, *Psal.* 120. 5.  
And whether thou louest those  
places most, where thou hast  
most meanes and opportunitie  
to serue and honour God in,  
*Psal.* 84. 1. 2. 3. 4. and 27. 4.

10 Whether thou louest  
those persons most, from  
whence thou hast most helps  
and encouragements to serue  
and please God, 1. *Thes.* 5. 12.  
And whether, of all other per-  
sons, thou mislikest them most,  
that crosse and hinder thy obe-  
dience vnto God, and will not  
suffer thee to performe those  
duties vnto him, which thou  
art able to doe, and willingly  
wouldest.

wouldest doe, and which lay  
snarés and stumbling blockes  
in thy way, that thou maist  
not so freely serue him as thou  
wouldest.

II Whether thou desire to  
liue no longer, than that thou  
maiest be able to do God some  
honour and seruice; and whe-  
ther euery day more than o-  
ther, the longer thou liuest,  
thou thinkest thy selfe bound,  
and endeuourest to doe better  
and better seruice vnto God,  
and to make him amends for  
thy negligence past al the daies  
of thy life before, *Phil. 1.9.10.*

II.

Thus much for thy directi-  
on and helpe, how to trie and  
examine thy selfe, whether  
there bee true faith in thee or  
no, and so by consequent,  
whether there bee in thee any  
such

such graces as may make thee  
a worthy receiuer of these my-  
steries.

3 Of the duties in this Trial,  
and after this Trial.

The speciall dutie in this  
triall, is, neuer to giue ouer  
searching & trying our selues,  
vntill wee finde these graces  
in vs.

For the Apostle requires  
him that examineth himselfe,  
*To eat of this Bread, and to  
drinke of this Cuppe.* What? is  
he to doe this, whether in this  
search and triall he shall finde  
any grace in himselfe or no?  
To what end then should a  
man make any such trial? This  
then is certaine, that a man is  
not to receiue this Sacrament,  
except after triall, hee finde in  
himselfe

himselfe some degree & measure of that grace which may make him a worthy receiuer. But why doth not the Apostle put in this caution and exception? First, because he would therein teach all Christians, so long to continue the examination and triall of themselves, vntill they haue found the grace aboue specified in themselves. Secondly, to shew that a man hath not tried and examined himselfe in that manner which the Holy Ghost intendeth and meaneth, vntill hee haue found in himselfe some degrees of that true sauing faith, of which wee haue formerly intreated: And thirdly, to teach that hee that hath this grace, but to search and trie earnestly and seriously, whether hee haue faith, shall bee sure, in good time,



time, to finde faith in himselfe, if he haue an vnfained desire to finde it. And if this seeme scant probable by this place, let the precise promise of Christ, *Luc. 11. 5-14.* who saith, *Seeke and yee shall finde,* confirme the same vnto you.

What an encouragement then ought this to be vnto euery one of vs, to riddle and ransacke our owne soules, and to search narrowly euery corner of them for this faith, euen as one would search for a mine of gold, seeing wee haue such a hope and firme promise, that if wee search with a desire to finde, we shall be sure to finde it; and if we finde it, we shall not finde it alone, but with it, and in it, a sealed pardon of the forgiuenesse of all our sins, yea and sure Euidences and Indentures,

Indentures of a firme title to the kingdome of Heauen. If a poore condemned man were credibly certified of this, that if he did but carefully search about, he should finde the kings pardon; or if a needy begger were certainly informed of this, that if hee would make a diligent search, hee should bee sure to finde such treasures of gold and siluer, as would make him a great rich man as long as euer hee shall liue afterward; would any man pittie either the pouertie of the one, or the death of the other, if they should refuse in those cases to take pains to make a diligent search and triall? Much lesse are any such to be pitied, that may finde the sauing grace aforesaid for the seeking of it, and yet will not bestow the paines

paines to seeke it, or to make any serious inquitie after it; verily there cannot bee a greater signe, that a man despiseth the grace of God, than in such a case as this, not to seeke after it, especially seeing a man may bee sure to haue it for the seeking for.

The dutie after examination followeth, which is, *Then when wee haue examined our selues in manner aforesaid (and not before then) to eat this Bread, and to drinke this Cup:* wherein the Apostle plainly ties the duty of examination vnto the receiuing of this Sacrament, and the receiuing of this Sacrament vnto the dutie of examination, wherein wee are taught briefly these lessons:

First, that all Christians,  
that

114 *The second part*

that are bound to receiue, are bound to make this triall before they receiue; and that it is a sin for any to eat this bread and to drinke this Cup, that haue not tried and examined themselves.

Secondly, that it is a sinne, not to eat this bread, and to drinke this Cuppe, after wee haue made a due triall of our selues.

Thirdly, that they which after the triall and examination of themselves, doe vnworthily eat this Bread, and drinke this Cuppe, did neuer diligently and seriously trie themselves.

Fourthly, that such as cannot trie and examine themselves, can neuer worthily partake of this mysterie.

4 Of the persons that are  
to make this triall.

The person that is to make this triall, is a mans selfe, in and vpon himselfe. *Let a man therefore,* (saith the Apostle) *examine himselfe, and so let him eat, &c.* And the reason thereof is euident; for it is not possible, that another man should be able to trie the soundnes of our faith, which is known only to God and our owne consciences. For though a man should vse neuer so many experiments, and trie neuer so many conclusions vpon vs, yet may wee throughour hypocrisie and cunning dissimulation, cozen and delude the wisest men and the most cunning Inquisitors in the world; yea,  
our

our owne hearts are so full of fraud and guile, that if in this triall and examination of our selues, wee doe not proceed by a sound and sincere rule, our selues shall exceedingly cosen and deceiue our selues, and wee shall conceit that grace to be in our hearts, which was neuer in them in deed and truth. Doth not experience teach vs that some persons haue made great shew of pietie and faith, and haue made a more than ordinary profession thereof, insomuch as they haue seemed, not onely to others, but no doubt, euen vnto themselves to burne in zeale and loue, vnto the truth of Iesus Christ; which yet haue afterward proued vile Apostataes, and wicked and malicious persecutors of that grace  
in

in others, which themselves haue formerly professed? Verily the Lord seldome leaues his Church without some such notorious example or other of this kinde, that Christians might the more narrowly trie and examine themselves, and that they might take heed that their corrupt hearts doe not deceiue them with semblances and shewes of grace, in stead of substances.

Let vs learne hence, first that this examination and triall of our selues doth not exclude the triall and examination which others (as farre as they are able) are to make of vs, especially our Gouvernors, Teachers, and Instructors, such as haue the cure and charge of our soules; but it rather strengtheneth and confirmeth the  
same

same. For they which shall in singlenesse of heart once set themselves vnto this worke, to sift and winnow their owne soules, and to search and trie them, whether the grace of God be firmly rooted in them or no, shall find it a worke of that difficultie, that they will be glad of any furtherance and direction that they can get: For these trials and examinations that others vse to take of vs, are but helps and directions, how wee may in the best manner trie and examine our selues. Those therefore which are so ready to conclude from hence, that others haue nothing to doe to examine them before they receiue, because they are commanded to *examine themselves*, they might as well conclude, that no body



dy else is to care or provide for them, or to looke vnto them, or to doe them good, because themselves are to care for, to looke vnto, to provide and doe good for themselves. But this is the very truth of the matter; Such persons as are not willing that others should examine and trie them, doe neuer intend and purpose to examine themselves; and they shewe themselves to bee guilty to themselves of ignorance and gracelesnesse, yea and to affect the same, in which they had rather liue and rot, than discover to others, though they might haue helpe thereby.

Indeed if this were the end of our trials & examinations, to find out the defects, and wants & infirmities of our brethren, to the end that they might  
be

be punished for them, or to the end that we might contemne & deride them for the same, there were some colour to except against it. But when the intent of this examination, is to know what spiritual grace the examinant wanteth, to this end that his want might bee supplied, is it not strange, that any should be found so vnwilling to submit vnto the same, and should count it as a great iniurie and wrong? If a rich man should come vnto a poore man, and in pittie and loue should examine him of his estate, desiring him to tell him what he wants, whether mony or corne, or any other victuals for his wife and children, and should offer to assure him, that if hee would discouer his want, hee would doe his best,  
according

according to his power, to releue him, were hee not a strange poore man, if hauing not one penny in the world to releue his want, and if himselfe, his wife, and children, were ready to starue for hunger, hee should murmur and grudge at this rich man, and aske him what hee had to doe to examine him? Verily thus it is with many poore ignorant soules amongst vs; the more they stand in need of spirituall helpe, the lesse they can endure to be examined of those which offer in loue to help them, and to doe their best to supply their spirituall wants, if they might know them.

Secondly, this is not sufficient to make a man a worthy receiuer of this Sacrament, that vpon triall and examinati-

on, made by others, he is found worthy ; but a man is bound to approoue himselfe vnto himselfe. A man may by wise and politicke carriage so demean himselfe, that all men, euen the best and holiest, after that they haue sifted and tried him to the vttermost, shall find no iust matter of reproofe in him : And many beare this minde, that if they can behaue themselves so as no man else can accuse them of any iniquitie, though they bee guiltie to themselves and their own consciences of neuer so many secret corruptions, that then they are worthy enough of Christ, and of this Sacrament, and of all the prerogatiues of Christians. But heere wee are taught, in this precept of the Apostle, neuer to iudge our  
selues

selues tried and approoued enough, but when wee are approoued vnto our owne soules and consciences. For the strictest Inquisitors in the world may free and acquit vs, when our owne consciences haue a thousand capitall crimes to arraigne, conuict, and condemn vs of. Let vs not therefore in the matter of our owne worthines, so much relie vpon the iudgment of any man or al the mē in the world, as of our own soules & cōsciencs, which are better able to iudge of our inward state, than are all the men in the world besides. But most men iudge themselves Christians worthy inough, if no man be able to lay any vnworthines vnto their charge; but if this had been true, the Apōstle would haue sent vs to others,

to trie and examine vs, and not vnto our selues.

3 This shewes that the principall graces, required in a worthy receiuer of this Sacrament, are such as may bee in a christian, and yet not onely lie hidden from the eies of others, but also of a mans own soule. For otherwise a man should not need in this manner to be commanded, to trie and examine himselfe, if so be hee could alwaies see what is in his owne soule and heart ; or if so be that the sauing graces of God whensoever they are in the soule, should presently shew themselves to the eie of our soule ; do we not by daily experience see, that the worst christians do vse to iudge themselves of all other the most vnworthie ; and are manie

nie times most deiected with the sense and feeling of their own defects & wants, & that euen of such graces, where-with their soules aboue others are richly adorned? The best then haue need to performe this duty to themselves: and surely it is an infallible signe that that man wants that which should make him a worthy receiuer, which is not carefull by diligent triall and examination, to assure himselfe, that that grace is in him, which may in some measure make him a worthy receiuer.

By this also it appeares, that it is not inough for a man to be a worthy receiuer, but he must also know that he is one: and that he that knowes not himselfe to be one in some degree or other, cannot be such

a one as hee ought to bee.

5 Of the motiues whereby  
wee ought to be prouo-  
ked vnto this Triall.

The motiues vnto this duty  
of triall and examination fol-  
low, taken from the dangers  
that come by the neglect ther-  
of, which are threefold, one  
depending vpon another.

The first danger is; that such  
as neglect this duty, *doe not di-*  
*scerne the body of Christ*; that  
is, they do not or cannot, as  
they ought to do, discern and  
make a difference between this  
bread & wine, and that which  
at ordinary feasts we eat and  
drinke: They do not meditate  
of, and consider, the great my-  
stery that is shaddowed and  
represented by them, that is,  
the mystery of redemption  
consisting in the sacrifice of  
the



the body, and shedding of the blood of Christ.

The second danger arising from the former is this : *That they , not discerning of that which is mystically shadowed & represented in this Bread and Wine, do eat and drinke the same unworthily.* That is, vnreuerently, carnally, profanely, not as becommeth men that partake of such high and heavenly mysteries.

The third danger arising from the other two, is this: *That by this meanes, they eating and drinking unworthily, doe therein, eat and drinke their owne iudgement or damnation.* That is, in stead of receiuing by this action of theirs, any spirituall food tending to their saluation, they do by this action, pull downe the iudgement

of God vpon them, and bring  
themselues in danger of de-  
struction and condemnation,  
because they do profane, and  
irreligiously abuse, through the  
want of due consideration and  
preparation, this heauenly Sa-  
crament, in comming vnto it  
after an vnreuerent and vnho-  
lie manner, without all due re-  
gard for what intent and pur-  
pose it was instituted of Christ.  
Of these points we haue suffi-  
ciently intreated before. To  
conclude this matter; what  
more effectuall argument  
could the Apostle vse, to stir  
vs vp to this triall than this? If  
God should turne these ele-  
ments of Bread and Wine, in-  
to a bodi'y bane and poison,  
vnto all such of vs as should vn-  
worthily receiue them, would  
it not then make vs come in  
scare

feare & trembling with all due preparation vnto the same? Would it not make vs againe and againe, to trie & examine our selues, and to be sure that we be in some measure worthy to receiue this Sacrament, before we presumed to partake thereof? How much more ought the consideration of the danger heere specified, to moue vs thereunto? It were safer and better for vs a thousand times, that the Sacrament should bee turned vnto a bodily poison vnto vs, and that vpon our vnworthy receiving of it, our bowels and intrals should rot, after wee haue beene made partakers of it, than that in eating & drinking thereof, wee should eat and drinke our owne damnation & euerlasting iudgement,

G 5      which.

which euery soule is in danger to do, that neglecteth the performance of this duty.

For the preuention heereof therefore, let vs carefully remoue the two former causes of this iudgement.

First, Let vs indeuour with all holy reuerence and feare, *to come worthily*, and as it becometh holy Christians, vnto this Sacrament.

Secondly, that wee may come worthily thereunto, let vs labour *to discerne the Body of Christ therein*, not comming to this Table, as to an ordinary or common drinking, but comming thereto with a soule hungriug and thirsting after that blessed Body and Blood of Christ, which vnder this bread and wine is figured and shadowed vnto vs, and, in a spirituall

spirituall manner, offered in the same vnto euery worthy Receiuer and Communicant: Which if wee shall carefully performe, then shall our soules and spirits bee truly satisfied with the body and blood of Christ; so that as verily as wee with our bodily mouthes, doe eat and drinke the outward figures and signes, and are recreated & refreshed by them, so verily doe our soules, after a spirituall manner, by faith, as it were, eat and drinke the thing signified, to the euerlasting comfort and saluation both of our bodies and soules.

The Lord, for his mercie sake, forgiue our former want of Preparation, and moue our hearts to the carefull performance of these duties, that so wee may not onely auoid the iudgements

132 *The second part*

iudgements which vnworthy  
Receiuers are in danger to fall  
into, but that wee receiuing  
worthily these holy mysteries,  
may in them, and by them, re-  
ceiue the assurance of that  
grace and mercy that is sha-  
dowed and represented by  
them, euen the full and perfect  
redemption of our bodies  
and soules, through the Sacri-  
fice of Christs body, and his  
most pretious blood shed  
ypon the Crosse,  
Amen.

*FINIS,*





A  
BRIEFE FORME  
OF TRIALL;

Whether one bee in any  
*measure fit to receiue the Sa-*  
crament of the Lords  
SUPPER.  
(\*)

---

I

---

Question.



*Hy doe you de-*  
*sire to receiue the*  
*sacrament of the*  
*Lords Supper?*

*Answer.*

Because it is one of the spe-  
ciall

ciāl ordinances of Iesus Christ,  
1. Cor. 11. 23.

*Q. Who is Iesus Christ?*

*A.* The only begotten son  
of God, & Redeemer of man-  
kinde, *Mat. 3. 17.*

*Q. From what hath Christ  
redeemed mankinde?*

*A.* From euerlasting death  
and condemnation.

*Q. How came mankinde  
subiect therunto?*

*A.* By sinning against God  
in breaking of his Comman-  
dements.

*Q. What are those Com-  
mandements?*

*A.* God spake these words,  
and said, &c.

*Q. Have all mankinde bro-  
ken those Commandements?*

*A.* Yea, all, without excep-  
tion, *Rom. 3. 10. 11. 12. 23.*

*Q. Doe you beleene, that the  
breach*



*breach of these Commandements doe deserue euermlasting death and condemnation?*

*A. Yea verily, Gal. 3. 10. Rom. 9. 13. 14.*

*Q. By what meanes did Christ redeeme mankind?*

*A. By his death & blood-shedding vpon the Crosse, Rom. 5. 6.*

*Q. How could Christ, being the sonne of God, die?*

*A. He tooke vnto himselfe the nature of man in the wombe of a Virgin, & so died for man, Mat. 1. 18. &c.*

*Q. Was there no other means to saue a sinner?*

*A. No verily, Act. 4. 12.*

*Q. Shall all mankind be saued by Christ?*

*A. No, but those only who are true beleeuers, Ioh. 3. 18.*

*Q. Who are true beleeuers?*

*A. Those*

*A.* Those which rely and depend vpon Christ Iesus only for the pardon of their sinnes, and for the euerlasting saluation of their soules, *Iob. 3.16.*

*Q.* What shall bee the estate and condition of those that are saved by Christ?

*A.* They shall raigne with Christ in all ioy and glory for euer & euer in the kingdome of heauen, *Mat. 25.34.*

*Q.* What shall be the estate of the rest of mankind?

*A.* They shalbe tormented in hell for euer and euer, with the Deuill and his Angels, *Mat. 25.41.*

## 2

*Q.* But why hath Christ ordained the receiuing of this Sacrament?

*A.* For

*A.* For a perpetuall remembrance and shewing soorth of his death and passion in his Church, *Luc. 22. 19.*

*Q.* *How is this done?*

*A.* By applying the things signified to the outwarde signes.

*Q.* *What are the outward signes?*

*A.* Breaking and eating of Bread, and drinking of Wine.

*Q.* *What doth the bread and wine signifie?*

*A.* The Body and Blood of Christ.

*Q.* *What doth the breaking and eating of the bread, and the drinking of the wine signifie?*

*A.* The sufferings of Christ in his Body vpon the Crosse, and the benefit that euery true beleeuer receiueth thereby.

*Q.* *For*

*Q. For whom hath Christ ordained this Sacrament?*

*A. For all true Christians, that are of yeeres of discretion.*

*Q. Who are true Christians?*

*A. All those, who being baptized, doe vnfainedly profess their beleefe in Christ.*

*Q. Where is this Sacrament to be receined?*

*A. In the Church, 1. Cor. 11. 22.*

*Q. What is a Church?*

*A. An holy Assembly ioining together in the worship and seruice of Iesus Christ, 1. Cor. 11. 20:*

*Q. VVherein consistes the worship and seruice of Iesus Christ?*

*A. In hearing his word, receiuing his Sacraments, and calling vpon his name.*

*Q. What*

*Q. come*

*Sacra*

*A.*

*assura*

*death*

*Q.*

*that*

*A.*

*stituti*

*couer*

*Q.*

*grace*

*A.*

*of sa*

*shall*

*100. 3*

*Q.*

*Sacra*

*benef*

*Q. What is the benefit that comes by the receiving of this Sacrament?*

*A. A further certainty and assurance of saluation by the death of Christ.*

*Q. What reason is there for that?*

*A. Because Christ hath instituted it to bee a seale of the couenant of grace, Rom. 4. 11.*

*Q. What is the Conenant of grace?*

*A. A free offer and promise of saluation to all them that shall truly beleue in Christ, Ioh. 3. 16.*

*Q. Are all that receive this Sacrament, partakers of this benefit?*

*A. No,*

*A.* No, but such onely as are worthy receivers thereof, 1. Cor. 11. 28.

*Q.* Who are worthy receivers thereof?

*A.* Onely those, who, vpon due triall, doe find themselves to be true beleeuers.

*Q.* By what meanes shall they finde that?

*A.* By the special fruits and effects of faith.

*Q.* What are they?

*A.* An vnfaigned hatred of sinne, and an endeavour to obey God in all things for Christs sake, Ioh. 3. 36.

*Q.* What if one that is unworthy doe receiue this Sacrament?

*A.* He eateth and drinketh his owne iudgement, 1. Cor. 11. 29.

*Q.* What if a man doe con-

temne

*iemne to receiue this Sacra-  
ment?*

*A.* He therein contemneth  
the grace of Christ represent-  
ed thereby?

*Q.* Doe you vnfaignedly hate  
sinne, and purpose heereafter to  
liue in obedience vnto Gods  
Commandements for Christs  
sake?

*A.* Yea by the grace of God  
through Christ.

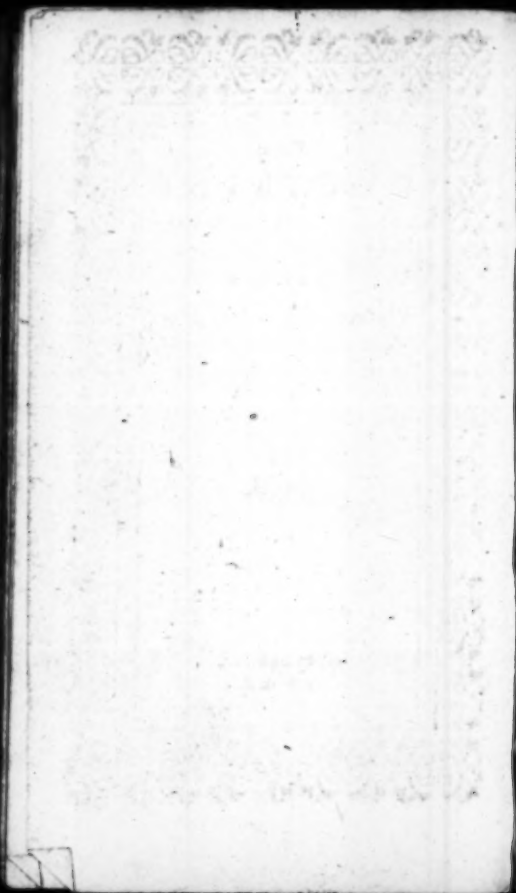
E I N I S.











THE  
DOCTRINE  
of communicating wor-  
thily in the LORDS  
SUPPER.

*Delivered by way of Que-  
stion and Answer, for the  
more familiar instruction  
of the simple.*



LONDON

*Printed by William Hall for  
Samuel Macham, and are to  
bee sold at his shop in Pauls  
Church yard at the signe  
of the Bull-head.*

1609.



BRITISH MUSEUM  
LIBRARY

P  
P  
I  
c  
t  
t  
f  
f  
E



To the Reader.

**G**OOD Reader,  
after that I had  
yeelded to the  
publishing of mine owne  
poore meditations vpon  
I. COR. 11. 23. there  
came to my hands in wri-  
ting, this ensuing trea-  
tise, written some yeeres  
since by a godly & faith-  
full Pastor, for the dire-  
ction of his owne people,

To the Reader.

in the worthe receiuing  
of the Sacrament of the  
Lords Supper, at what  
time hee was first called  
vnto them. In the per-  
usall whereof, I being in  
my selfe well perswaded  
of the fulnesse and perspi-  
cuitie of that doctrine of  
Preparation, which it  
propoundeth to intreat  
of, the orderlie method  
of euerie part thereof, the  
plaine and familiar han-  
dling of the matter, and  
that it did supplie many  
needfull

To the Reader.

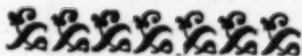
needfull points of instruction that are wanting in mine owne Treatise, I was earnest with the Author to giue mee leaue to publish the same, and to adioin it as an ornament and helpe vnto mine; which with much importunitie at length I haue obtained; though in the hard and vniust conceit he intertaineth of it, hee suffers, it in this sort as you see to, come abroad as  
a Childe of the Earth,  
A 3 with-

To the Reader,  
*without any mention of  
his name from whom it  
is descended.*

*For the spirituall good  
that thou shalt receive  
thereby, blesse the Lord;  
and pray for the Author,  
that God would restore  
him again to that former  
libertie in his Church,  
which beceretofore, to the  
glorie of God, and the  
comfort of many a Chri-  
stian soule, hee hath en-  
ioied.*

Thine in the Lord,  
W. B.





# THE SVMME

and Contents of the

*Doctrines following.*

( \* . \* )

The first part.



Preparation before receiving. page 2.

Of the examination of a mans selfe page 2.

Three reasons for the necessitie of examination. page 3.

The danger of vnworthy receiving page 5.

Whether the Minister be bound to examine the communicants, pa. 9

That the people ought willingly to yeeld to be examined, and the reasons why. page 9.

Whether those which are worthy receiuers, are deprived of the benefit of the Sacrament, in co-

A 4

munica-

## *The Contents.*

- communicating with them which are  
unworthy. page. 11.  
That it maketh to the comfort of  
the worthy receiver to communi-  
cate with the godly. page 12  
The graces that by examination  
we are to find in our selves. pa. 16  
The 1. grace, a desire to receive  
this Sacrament. ibid.  
By what meanes this desire may be  
discerned. page 17.  
The necessity of this Sacrament.  
page 17.  
The benefits of this Sacrament.  
page 18.  
The helps in this Sacrament to  
apply the promise of grace. p. 23.  
How Christ in this Sacrament is  
most clearely represented. pa. 25.  
The helps in this Sacrament wher-  
by we are put in minde of Christs  
passion. page 26  
How the benefites of Christ are  
more particularly offered vnto  
vs in this Sacrament, then by  
any other meanes. page. 33  
Whether Christ be indeed in this  
Sacrament, and how. page 35.  
That

## *The Contents.*

That Christ is not corporally present. page 36.

Why the bread and wine is called the body and blood of Christ. p. 39

How our Communion with the faithfull is hereby represented and confirmed. page 41.

That this Sacrament is to bee administered publiklie. page 43.

Reasons against priuate communions. page 46

Of the consecration of this Sacrament. page 49.

At whose hands wee are to receiue this Sacrament. page 53.

Whether the worthynes and efficacy of this Sacrament doe depend vpon the minister. p. 56.

Whether it bee needfull that the word bee preached at the administration of the Sacrament. page 56.

Whether after consecration the elements be not changed. page 59

Whether that part of the bread & wine, which remaineth after the administration, doth differ from common bread or wine. p. 61.

## *The Contents.*

That all are bound to receiue this Sacrament as oft as it is administered, except there be some necessary impediment. page 63.

That it is a dangerous sinne to neglect the receiuing of this Sacrament. page 64.

That want of charity, or other worldly distractions, is no sufficient excuse for not receiuing. pag. 67

The great fault of them which receiue this Sacrament without any desire or sincere appetite. 69

Whether Magistrates may not command & compell their subjects to receiue this Sacrament. page 70.

Of that knowledge which by examination we ought to finde in our selues, before wee can bee worthy receiuers. And the parts thereof. page 74.

Faith the third grace necessary for preparation. page. 77.

How a Christian may bee assured that hee is one of Christs little flocke page 79.

What motiues ther are in the word to

## *The Contents.*

- to perswade a Christian that hee  
shall be saued. page 80
- Repentance the fourth grace ne-  
cessary for preparation. page 85.
- What Repentance is. page 85.
- Reasons why repentance is necessa-  
rie hereunto, page 85.
- The vse concerning the necessitie  
of Repentance. page 86.
- Motives to repentance. page 87.
- Newnesse of life, the fifth grace ne-  
cessarie for preparation. pag. 91.
- Reasons why it is necessary. p. 92.
- The vse of the doctrine concerning  
the necessity of newnesse of life.  
page 93.
- Charity the sixth grace necessary  
for preparation. pag. 94.
- Reasons of the necessitie thereof  
page 95
- The vse of the former doctrine. p. 97.
- Motives to perswade to forgiue  
wrongs. page 98
- Whether a Christian is to loue and  
thinke well of all men. page 102
- How farre forth we are bound to  
forgiue iniuries. page. 104
- Cautions and rules to be obserued  
in

## *The Contents.*

- in going to law. page 107.  
How our faith is to be renewed ere  
we come to the Lords Table. 101  
How repentance is to be renewed  
before we come there. p. 111.  
That weake Christians are not to  
forbeare communicating in the  
Lords Supper. page. 113.  
Praier to bee vsed both before and  
at the time of communication,  
page 117.  
That it is not necessarily required  
to receiue the Sacrament fa-  
sting. page 118.  
What things bee further required  
at the time of communication.  
page 119.  
Outward things concerning the  
body. page 119.  
Ioy and cheerefulnesse required in  
communicating at the Lords  
table. page 128.  
What things to be performed by vs  
after communicating. P. 130.



The Doctrine of commu-  
nicating worthily in the  
Lords Supper, *deliuered by way*  
of Question and Answer,  
for the more familiar in-  
struction of the  
simple.

The First Part  
Concerning the preparation of  
*a mans selfe, before he come*  
to receiue this Sa-  
crament.

Question.

**H**ow many things are required of them  
that would receiue the Sacramēt of the  
Lords supper to their comfort?

B Answer.

3. Things  
required  
in worthy  
receiuing.

*Answer.*

Three, first, a diligent and carefull preparation of themselves, before they come to receive it.

Secondly, a reuerent and attentive disposition of body and mind in the receiving of it.

Thirdly, an vnfained indeuor to feele, and find in themselves the fruit of it, after they haue received it.

1. Preparation before.

*Q. What is that preparation that is required of euery one, that would receive this Sacrament to his Comfort?*

Consisting in examination of a mans selfe.

*A.* Euery one (euen such as haue made best proceedings in religion) before he presume to come to the Lords Supper, must sequester himselfe from all other businesse, that might any way distract him, and care-  
rune



*of the Lords Supper. 3*

fullie set his whole mind and heart vpon this worke that he is to goe about, taking some time to examine himselfe, whether those things bee in him, that may make him a worthy receiuer of this holy Sacrament.

*Q. What reasons may bee* 3. Reasons  
*given to shew the necessitie of* for the  
*this so carefull an examination* necessitie  
*and preparation of our selues be-* of exami-  
*fore this Sacrament?* nation.

*A.* First, such is the vntoward-  
nesse and corruption of our  
hearts, \* that we are vnfit to do  
any speciall seruice to God,  
till wee haue taken some  
paines to prepare our selues  
thereunto.

1. Our vn-  
fittnesse to  
serue  
God.

2. Gods  
strict com-  
manding  
thereof.

Secondly,; there is no part

\* Exod.  
19. 10.

1. Sam. 16. 5. 10. 1. 2. 15. 16. 1. 17. 11. 13. Psal. 108.  
1. Eccl. 4. 17. Exod. 10. 8. 2. Chro. 12. 14.

B 2

of

of his seruice before which the Lord hath so straitly inioyned this preparation, as before the receiuing of this Sacrament. Before the Passcouer (which was in substance the same with this Sacrament, and in the place whereof this was ordained by Christ) the Lord did not only <sup>b</sup> command that the Lambe should bee taken out of the flocke three daies before it was to be sacrificed (that his people might thereby bee admonished to imploy themselves during that time in the fitting of themselves vnto that seruice) but also he inioyned them a speciall preparation before they came vnto And it the Apostle affirmes of this Sacrament, that euen they that are beleeuers, <sup>d</sup> may & shal certainly receiue it vnworthily if

<sup>b</sup> *Exod.*  
12. 6.

<sup>c</sup> *2. Chron.*  
35. 61.

<sup>d</sup> *1. Cor.*  
11. 27. 31.

*of the Lords Supper.* 5

if they do not examine & iudge  
themselue before they come.

3 The dan-  
ger of vn-  
worthy re-  
ceauing.

Thirdly, the extreme dan-  
ger, that he casteth himselve  
into that receiueth it vnwor-  
thily, should make euery man  
afraid to come rashly, vnreue-  
rently, or vnpreparedly vnto it.

The dan-  
ger mani-  
fested in  
the iudge-  
ments

*Q. How may their danger ap-  
peare to be so great, that receiue  
this Sacrament unworthily?*

*A.* In eating of this bread,  
and drinking of this wine,  
they shall eat and drinke the  
iudgement and curse of God.

vpon vn-  
worthy  
receiuers.  
*Cor. 11. 29.*  
34.

*Q. By what iudgements hath  
God bene wont to punish such as  
haue prophaned or vnreuerent-  
ly vsed any of his Sacraments?*

*A.* Sometimes by cor-  
porail and outward plagues;  
as he did them that in the  
daies of Samuel, vsed the Arke  
without due reuerence; and

*1. Sam. 5.*  
*6. 7. 9. 11.*  
*13. & 4 3.*  
*4. 10. & 6.*  
*19.*

B 3      them,

of his seruice before which the Lord hath so traitly inioyned this preparation, as before the receiuing of this Sacrament. Before the Passecouer (which was in substance the same with this Sacrament, and in the place whereof this was ordained by Christ) the Lord did not only <sup>b</sup> command that the Lambe should bee taken out of the flocke three daies before it was to be sacrificed (that his people might thereby bee admonished to imploy themselves during that time in the fitting of themselves vnto that seruice) but also he inioyned them a speciall preparation before they came vnto And it the Apostle affirmes of this Sacrament, that euen they that are beleeuers, <sup>d</sup> may & shal certainly receiue it vnworthily if

<sup>b</sup> *Exod.*  
12. 6.

<sup>c</sup> 2. *Chron.*  
35. 61.

<sup>d</sup> 1. *Cor.*  
11. 27. 31.

*of the Lords Supper.* 5

if they do not examine & iudge  
themselue before they come.

3 The danger  
of vn-  
worthy re-  
ceauing.

Thirdly, the extreme dan-  
ger, that he casteth himselve  
into that receiueth it vnwor-  
thily, should make euery man  
afraid to come rashly, vnreue-  
rently, or vnpreparedly vnto it.

The dan-  
ger mani-  
fested in  
the iudge-  
ments

*Q. How may their danger ap-  
peare to be so great, that receiue  
this Sacrament unworthily?*

*A.* In eating of this bread,  
and drinking of this wine,  
they shall eat and drinke the  
iudgement and curse of God.

vpon vn-  
worthy  
receiuers.  
Cor. ii. 29.  
34.

*Q. By what iudgements hath  
God bene wont to punish such as  
haue profaned or unreuerent-  
ly vsed any of his Sacraments?*

*A.* Sometimes by cor-  
porail and outward plagues;  
as he did them that in the  
daies of Samuel, vsed the Arke  
without due reuerence; and

1. Sam. 5.  
6. 7. 9. 11.  
13. & 4 3.  
4. 10. & 6.  
19.

B 3 them,

## 6      *The Doctrine*

2. *Chro.* 30. 20. them, & in the daies of *He-*  
*zechia*, that went to the passe-  
 ouer, not being sanctified and  
 prepared therunto according  
 1. *Cor.* 11. 30. to the law; and them <sup>h</sup> among  
 the *Corinthians*, that went to  
 the Lords table before they  
 had examined and iudged  
 themselves.

1. *Joh.* 13. 27. 2 Sometimes he punisheth  
 them as he <sup>i</sup> did *Judas* (who  
 with an euill and vnpenitent  
 heart presumed to receiue the  
 Passecouer) by stripping them  
 of those beginnings of grace,  
 they had receiued, hardning  
 them, and making them vna-  
 ble to repent, so as after they  
 haue receiued, they become  
 two fold more the children of  
 hell, then they were before.

The cau-  
 ses of the  
 iudgments  
 aforesaid.

*Q. What is the cause why  
 the Lord is wont to be so seuer  
 in punishing the vnreuerent and  
 unworthy*

*of the Lords Supper. 7*

*vnworthy receiuing of this Sacrament?*

*A.* Because the vnworthy receiuer, <sup>k</sup> is guiltie of the body and bloud of Christ. <sup>k 1. Cor. 11.27.</sup>

*Q.* How can that be, seeing he receiueth it not, but the outward signes onely?

*A.* Because <sup>l</sup> he discerneth not the Lords body, nor iudgeth and esteemeth so highly and reuerently of this his holy ordinance (whereby the same is represented and offered vnto vs) as he ought; but accounteth it as common bread and wine, which the wicked as well as the godly haue title vnto: which is far greater dishonour and contempt done to God, then could bee done to any King, if his picture or armes, that hang vp in some publike place, should be spet vpon, or

## 8      *The Doctrine*

pulled downe, or broken and trampled on by any of his subiects.

The first  
vse of the  
aforesaid  
necessitie  
of Prepa-  
ration.

<sup>m</sup> 2. *Chro.*  
23. 19. &  
35. 6.  
*Ier.* 15. 19.  
*Mat.* 7. 6.  
*1. Cor.* 5. 2.  
7. 13.

*Q. What vse are we to make  
of this that hath beene said, con-  
cerning the necessity of preparing  
our selues aright before we come  
to the Lords table?*

*A.* First, that therefore  
<sup>m</sup> the minister & Church must  
doe that which in them lieth  
to keepe from this Sacrament  
all such as are vnworthy and  
vnprepared.

*Q. Why so?*

<sup>m</sup> 1. *Sam.*  
2. 29.

<sup>o</sup> *Leu.* 19.  
17.  
*Jud.* 23.

<sup>p</sup> 1. *Cor.* 11.  
30. & 5. 2. 6

*A.* Because else, they con-  
sent to the great dishonour  
that the vnworthy receiuer  
doth vnto God; and <sup>o</sup> vnto  
the certaine perill that he cast-  
eth his owne soule into; and so  
make themselves liable to  
that plague whereby God  
hath beene wont to punish  
whole



*of the Lords Supper* 9

whole congregations, that haue willingly tolerated so great an abuse.

*Q.* Is then the minister also bound to examine such as he admitteth vnto this Sacrament, and not to receiue indifferently all that shall offer themselves?

Whether the Minister bee bound to examine the communicants.

*A.* He is, for if at all other times <sup>9</sup> he must be diligent to know the estate of his flocke, <sup>23.</sup> that he may accordingly be able <sup>1</sup> to diuide the word of truth aright vnto them, and <sup>Psal. 137.</sup> giue them their portion of meat in due season; then much more must he bee carefull to know them at that time, when he is to admit them to this holy Sacrament.

*Q.* Then the people must also be willing to haue their liues looked into and their knowledge

<sup>1. Thes. 2. 5.</sup>  
<sup>2. Tim. 2. 15.</sup>  
<sup>Luk. 12. 42.</sup>

That the people ought to

B 5 examined

be willing examined by their Pastor, and  
 to yeeld to make knowne vnto him their  
 to be ex- spirituall estate, that so with  
 amined, & comfort and boldnesse, hee may  
 the rea- admit them.  
 sons why.

*A.* Yes verily : for first if  
 God required<sup>a</sup> of them that  
<sup>a</sup> Mat. 3. 6 (being at the yeares of discre-  
<sup>Acts</sup> 8. 37. tion) were to bee baptised;  
 that they should first make  
 known vnto the congregati-  
 on and Minister, their faith  
 and repentance; then doth  
 he much more require this of  
 them that come to the Lords  
 Supper.

Secondly, as euery Christi-  
 an is bound to acknowledge  
<sup>a</sup> 1.Tim. 2: his Pastor, <sup>a</sup>his superiour in al  
 12. matters that belong to Gods  
<sup>Heb.</sup> 7. 7. worship and to his own soule,  
<sup>b</sup> Deut. 17. and therein <sup>b</sup>to obey him and  
 11. 12. submit himselfe to his directi-  
<sup>1. Thes.</sup> 5. 12. on in the Lord : so is he then e-  
 13. speci-

*of the Lords Supper.* II

pecially to shew his obediēce  
to this ordinance of God,  
when he intendeth to be par-  
taker of this Sacrament, be-  
cause<sup>e</sup> there is no one action<sup>e</sup> *Mat. 3.*  
of the ministry, wherein the *14. 15*  
necessity and dignity of that  
function is more set forth and  
commēded by the Lord vnto  
his church, then in the admi-  
nistration of the Sacraments,  
that is committed vnto them. Whether

*Q. But if they that are no-* the wor-  
*toriously unworthy, be (through* thy re-  
*the negligence of the Church* ceivers,  
*and Pastor) admitted to the* are depriv-  
*Sacrament; can that deprive* ued of the  
*the faithfull that receiue with* benefit of  
*them, of the benefit and comfort* this Sacra-  
*of the Sacrament; or ought they* ment, by  
*for that cause to keepe them-* communica-  
*selues from it?* ting with  
the vnwor-  
thy.

*A. No : for first, no mans* *Eze. 18.*  
*sinne<sup>d</sup> can defile an other, or* *20*  
*make* *Gal. 6. 5.*

be willing *examined by their Pastor, and*  
 to yeeld *to make knowne vnto him their*  
 to be exa- *spirituall estate, that so with*  
 mined, & *comfort and boldnesse, hee may*  
 the rea- *admit them.*  
 sons why.

*A.* Yes verily : for first if  
 \* *Mat.* 3. 6 God required<sup>r</sup> of them that  
 \* *Acts* 8. 37. (being at the yeares of discre-  
 tion) were to bee baptised,  
 that they should first make  
 known vnto the congregati-  
 on and Minister, their faith  
 and repentance ; then doth  
 he much more require this of  
 them that come to the Lords  
 Supper.

Secondly, as euery Christi-  
 an is bound to acknowledge  
 \* *1.Tim.* 2: his Pastor, <sup>a</sup>his superiour in al  
 12. matters that belong to Gods  
 \* *Heb.* 7. 7. worship and to his own soule,  
 \* *Deut.* 17. and therein <sup>b</sup>to obey him and  
 11. 12. submit himselfe to his directi-  
 \* *1.Thes.* 5. 12  
 12. on in the Lord : so is he then e-  
 \* *Heb.* 13. 17  
 speci-

*of the Lords Supper. II*

Especially to shew his obediēce  
to this ordinance of God,  
when he intendeth to be par-  
taker of this Sacrament, be-  
cause<sup>c</sup> there is no one action<sup>e</sup> *Mt. 3.*  
of the ministry, wherein the  
<sup>14. 15</sup>  
necessity and dignity of that  
function is more set forth and  
commēded by the Lord vnto  
his church, then in the admi-  
nistration of the Sacraments,  
that is committed vnto them. Whether

*Q. But if they that are no-* the wor-  
*toriously unworthy, be (through* thy re-  
*the negligence of the Church* ceivers,  
*and Pastor) admitted to the* are depriv-  
*Sacrament; can that deprive* ed of the  
*the faithfull that receiue with* benefit of  
*them, of the benefit and comfort* this Sacra-  
*of the Sacrament; or ought they* ment, by  
*for that cause so keepe them-* communica-  
*selues from it?* ting with  
the vnwor-  
thy.

*A. No: for first, no mans* <sup>e</sup>*Eze. 18.*  
*sinne<sup>d</sup> can defile an other, or* <sup>20</sup>  
*make* *Gal. 6. 5.*

make Gods promise or Sacrament of none effect vnto him, that is neither any way necessary vnto it, nor hath power and authority to keepe him from the Sacrament.

<sup>e</sup> *Lut.* 2. 22.

41. & 24.

53.

*Act.* 1. 26

Secondly, <sup>e</sup> the holy Apostles and our Saviour himselfe, did communicate in the seruice of God with those assemblies, wherein there were many notoriously wicked.

Thirdly, if it had beene so, <sup>f</sup> the Apostle would haue required euery man, not only to examine himselfe, but al those also with whom he is to receiue.

That it maketh to the comfort of the worthy receiver, to communicate with the godly.

*Q. Maketh it then nothing to our comfort, what they are with whom we do communicate?*

*A. Yes: we should desire to receiue with them of whose holy profession and godly life*

*of the Lords Supper.* 13

life wee are well perswaded.

*Q. Why so?*

*A.* First, because in this Sacrament, we professe our selus to be fellow members (as with the whole Church of Christ, so) <sup>1</sup> especially with those <sup>1</sup> *1 Cor. 10* Christians with whom we do <sup>17.</sup> receiue; and that we seeke also and desire to be confirmed in that communion, and to become more and more like vn- to them both in faith and conuersation.

Secondly, because both our loue and zeale may bee better kindled and stirred vp by <sup>1</sup> the <sup>1</sup> *Mat. 18.* praiers and example of such <sup>19. 10.</sup> as we know to be godly, then <sup>1</sup> *Phil. 3. 17.* either by the wicked or such <sup>1</sup> *Rom. 1. 11.* <sup>12.</sup> as we know not at all.

*Q. What other use is to bee made of this doctrine touching the necessity of preparing our selues* <sup>1</sup> *A second use of the necessity of this preparation.*

# 14 The Doctrine

*selues aright, before we come to  
this Sacrament?*

*A.* That euery one should  
1 Cor. 11. be<sup>i</sup> carefull to examine him-  
28. selfe, and not rest in the ap-  
Gal. 6. 4. probation of the Minister or  
Church.

*Q. Why so?*

*A.* First, because a man <sup>k</sup>  
2 John 13 may haue a most wicked hart,  
24. 28. and yet seeme a good man to  
the Church, and be guilty al-  
so of many grosse crimes that  
are vnknowne to his Pastor.

Secondly, though a man  
liue so, as his Pastor may dis-  
cerne iust cause to doubt  
that hee is not worthy (and  
consequently can not admit  
him without grieffe) <sup>l</sup> yet may  
1 Deut. 13. not he refuse him till he bee e-  
14 & 17. 4 uidently able to conuict him  
of some such thing as may  
prooue him unworthy.

Thirdly



*of the Lords Supper. 15*

Thirdly, it may so fall out,  
that though a mans crime bee  
publike and apparant, <sup>m</sup> yet  
his Paster may want power <sup>= Mat. 18</sup>  
to keepe him from the Sacra- <sup>17.</sup>  
ment.

*Q. As you haue shewed the  
necessity of preparation, and the  
dāger of such as receiue unwor-  
thily: so tell me who may be ac-  
counted worthy to come to the  
Lords table.*

*A. As no man can deserue  
to receiue Christ and all his  
merits: so can none deserue  
to bee admitted to the Lords  
table, wherein the same are  
represented and offered vnto  
him; but al that through Gods  
free grace are made <sup>m</sup> meet and <sup>\* Luke 3.8</sup>  
fit to receiue it, and come with <sup>1 Thef. 2. 12.</sup>  
such hearts as it becometh <sup>Col. 1. 12.</sup>  
men to bring to so holy & hea-  
uenly a banquet, <sup>\* Reue. 3. 4.</sup>  
are (in Gods <sup>LUC. 20. 35</sup>  
graci-*

gratious acceptation) accounted worthy to come vnto it.

*Q. Tell me then, which be those speciall graces which are necessarily required for the making of vs fit to come to the Lords table, and which by diligent examination wee must labour to find in our selues?*

The graces that by examination we are to find in our selues: in number 6.

*1*  
A desire to receiue the Sacrament.

*A. Wee must find in our selues an vnfeined and earnest desire vnto it, & come vnto it with a holy appetit & delight.*

*1 Cor. 12. 9.  
Psa. 110. 3.  
2 Cor. 8. 10.  
12. & 9. 7.  
Luc. 22. 15*

*A. They are six in number: First a sincere and right desire of it: 2. Knowledge: 3. Faith: 4. Repentance: 5. newnesse of life: 6. Loue.*

*Q. To handle these in order; tell me first, what meane you by this sincere and right desire of the Sacrament, without which you say none can come worthily vnto it?*

*Q. How*

*of the Lords Supper* 17

*Q. How may this sincere and right desire of this Sacrament be discerned?*

How this desire may be discerned, viz.

*A.* When it riseth from the serious consideration of these three things (which are the only reasons that should move vs to come to the Lords Supper) namely,

First, the necessity of the Sacrament.

By the necessity of the Sacrament.

Secondly, the great benefits that are to be received by it.

Thirdly, the present need that our selues doe stand in of all those helps that the Lord in this Sacrament hath provided for vs.

*Q. How may the conscience of a man be perswaded of the necessity of this Sacrament?*

*A.* By considering that this is a part of Gods worship

<sup>1</sup> 1 Cor. 12. 24. 25.

18      *The Doctrine*

91 *Cor. II.*  
24.25.

ship which was ordained by Christ himselfe euen<sup>9</sup> in the same night that he was betrayed; and that he did not onely ordaine it, and first administer it himselfe, but also gaue commandment to his disciples (who did represent the whole Church, of which they were to bee the master-builders) to take, to eat and drink it, yea to doe that oft, which was done in the first institution thereof, in remembrance of him. So that though there were no benefit or comfort to be found in it; yet were wee bound in obedience to this ordinance and commandment of Christ to come vnto it.

*Q. But seeing you haue said*  
By the benefits thereof, which are three. *that the consideration of the benefits that are to bee receiued by it is an other reason whereby*  
*we*

*of the Lords Supper. 19*

*we should be moued to desire it,  
tell me, what benefits are those  
which a Christian may receive  
by this Sacrament?*

*A. First, whereas euery* <sup>a</sup> *Esa. 44. 3*  
*Christian is bound, not onely* <sup>b</sup> *Psal. 40. 9.*  
*to belecue, but also to take* <sup>c</sup> *Mat. 10.*  
*all good occasions of profes-*  
*sing openly his faith and reli-* <sup>d</sup> *Iob. 12. 42.*  
*gion, and gladly to weare the* <sup>e</sup> *44.*  
*liuery & badge of his heauen-* <sup>f</sup> *Rom. 10.*  
*ly Lord and master; the re-* <sup>g</sup> *10.*  
*ceiuing of the Sacrament is* <sup>h</sup> *Exod.*  
*one speciall mean ordained of* <sup>i</sup> *13. 9.*  
*God whereby we are to make* <sup>j</sup> *Gen. 17. 11.*  
*publicke profession that wee* <sup>k</sup> *1. Cor. 10.*  
*are true belecuers and ser-* <sup>l</sup> *16. 21.*  
*uants of God.* <sup>m</sup> *For this*

*cause Eze-*  
*kia so ear-*  
*nestly exhorts all Gods people to come to the*  
*Passouer. 2. Chro. 30. 1. 5. and calles this a tur-*  
*ning to the Lord, and renuing their couenant*  
*with him. 2. Chro. 30. 6. 8. For this cause it is said*  
*they kept it vnto the Lord. 2. Chro. 30. 1. & 35.*  
*1. This one cause, why Christ receiued the Sa-*  
*craments. Mat. 3. 15. Mar. 14. 12.*

*Secondly,*

Secondly, whereas euery Christian (out of the sense and experience he hath of his own pronenes to apostasie)<sup>c</sup> should by all good meanes bind himselfe to continue in the faith and obedience of Christ, <sup>d</sup> the receiuing of this Sacrament is ordained of God to be as a solemne seale and vow, whereby we binde our selues ( as strongly as by an oth ) to continue in the faith and obedience of Christ, and vnitie of his Church.

<sup>a</sup> *Deut.*  
29. 10. 12.  
2. *bro.* 15.  
12. 14.  
*Neb.* 9. 38.  
<sup>e</sup> 10. 28,  
29.  
*Psal.* 119.  
106.  
<sup>d</sup> *Exod.*  
13. 9  
*Mat.* 28.  
19.  
*Gal.* 5. 3.  
1. *Cor.* 10. 2.

Thirdly, whereas euery Christian <sup>e</sup> is bound to vse all good meanes whereby his faith may be confirmed, quickened, and increased in him, the receiuing of this Sacrament is a principall meanes that God hath ordained for the strengthening, reuiuing and

<sup>e</sup> 1. *Cor.*  
16. 13.  
1. *Thes.* 5.  
19. 20.  
2. *Pet.* 3.  
18.

and increase of our faith.

*Q. How may that appeare?*

*A.* Because a singular promise of grace, and part of that couenant which God hath made with vs in Christ, is in a most comfortable manner taught and applied and confirmed to vs by this Sacrament.

*Q. What is that promise of grace which is thus taught, applied and confirmed to vs by this Sacrament?*

*A.* As by Baptisme wee were taught and assured, that through the merit of Christs passion, and of it onely, wee were first receiued into Gods couenant and fauour, vnited to him and his Church, and so obtained remission of all our sinnes, and the grace of regeneration; so by this Sacrament

we are taught and assured, that through the merit of Christs passion, and of it onely, we are and shall be kept in this blessed estate, nourished and confirmed in it, reuiued and comforted in all tentations.

*Q.* Declare this more particularly and fully: and first tell me why it was necessary that we should not onely haue a Sacrament of our first entrance into Gods fauor, and of our regeneration, but also another Sacrament of our nourishment & perseuerance in the state of grace?

*A.* First, <sup>1</sup> though the graces receiued by baptisme can neuer totally be lost, <sup>2</sup> yet (through our naturall corruption and dayly tentations) the assurance, strength and feeling of them will decay, valesse they be nourished.

Secondly,

<sup>1</sup> 1. Pet. 1.

23.

1. Ioh. 3. 9.

<sup>2</sup> P/al.

51. 10. 12.

1. Thes. 5.

19.

Ren. 3. 2.



*of the Lords Supper. 23*

Secondly the onely thing that causeth vs to perseuere in faith and obedience, and giueth vs strength and comfort against al tentations,<sup>b</sup> is the remembrance & faith we haue in the merit of Christs passion, whereby he maketh continual intercession vnto his father for vs; which it was needefull we should be taught and assured of by this sacrament.

*Q. What meanes and helps* The helps *hane wee in this Sacrament* to in this Sa-  
*teach, apply and confirme to* crament  
*vs this promise of grace, in so* to apply  
*comfortable a maner as you* the pro-  
*haue said?* mise of  
Grace.

*A.* First, Christ and his passion, and this nourishment and grace of perseuerance which we receiue by the merit thereof, are more cleerly and sensibly represented to vs in  
this

this Sacrament, then in any other means whatsoever.

Secondly, Christ & this benefit and merit of his passion, is more particularly offered and applied to vs in this Sacrament, then in any other means.

Thirdly, Christ and this benefit of his passion, is by this Sacrament exhibited, given and confirmed to vs more fully and effectually, then by any other means.

Fourthly, the communion that wee haue with the true Church of Christ and the mutuall loue that should be in all Christians one toward another, is more cleerely and fully represented and confirmed to vs by this Sacrament, then by any other means.

*Q. How may Christ be said*

*of the Lords Supper.* 25

*to bee represented to vs in this  
Sacrament more cleerely & sen-  
sibly then in any other meanes?*

*A.* First, <sup>k</sup> this is one end  
that this Sacrament was or-  
dained for, to put vs in re-  
membrance of Christ.

Secondly, by earthly crea-  
tures and outward actions or-  
dained by God, whereof all  
our senses can iudge and dis-  
cerne, and by that fit and neer  
proportion that is betweene  
them, and that which is repre-  
sented by them; the Lord  
doth in this Sacrament teach  
Christ vnto vs by all our sen-  
ses, and <sup>l</sup> consequently more  
plainely and familiarly then  
by the word alone.

*Q.* But why did you say, that  
in this Sacrament the passi-  
on of Christ is more cleerely  
and sensibly represented to vs

How  
Christ in  
this Sa-  
crament  
is most  
cleerely  
repre-  
sented.  
<sup>k</sup> *Luce. 22.*

<sup>l</sup> *19.*  
*1 Cor. 11.*  
*24. 25.*

<sup>l</sup> *Gen. 9. 13.*  
*Esa. 7. 11.*  
*Ier. 39. 10.*

<sup>l</sup> *11*  
*Act. 21. 11*  
*Iob. 3. 12.*  
*Rom. 4. 11.*

then in any other means?

*A.* Because Christ in this Sacrament is represented vnto vs in <sup>m</sup> no other estate then that hee was in when hee was crucified; & the Apostle saith <sup>1</sup> *1 Cor. 11.* <sup>24. 25.</sup> <sup>26</sup> *1 Cor. 11.* <sup>26</sup> that so oft as wee celebrate this Sacrament, we shew forth the Lords death till he come.

*The helps in this Sacrament to put vs in minde of Christs passion.* *Q.* What helps haue we heere to represent and put vs in mind of the passion of Christ?

*A.* First, wee haue in this Sacrament, not onely bread, which signifieth his body; but wine, which signifieth his blood: whereby it is euident that Christ is heere represented, offered and giuen vnto vs, as hee was at that time when his blood was separated from his body.

*Q.* But if the Bread were dipped in the Wine (as in some ancient

of the Lords Supper. 27

ancient Churches it was wont to be, and is yet used to be in some places) were it not everywhit as sufficient to represent Christ vnto vs, as if they were giuen and receiued severally and apart?

A. No verily: for first our faith in this Sacrament<sup>a</sup> is<sup>a</sup> 1 Cor. 11. 26. specially directed to the passion of Christ, as wee haue already shewed. <sup>b</sup> Act. 10. 28. <sup>c</sup> Eph. 1. 7. <sup>d</sup> Heb. 13. 10.

Secondly, <sup>b</sup> the death of 1. Pet. 1. 19. Christ was not naturall but violent and bloody, <sup>c</sup> and in his passion his blood was separated from his body, & powred out and shed abundantly. <sup>e</sup> Luk. 22. 44. <sup>f</sup> Psal. 22. 16. <sup>g</sup> Ioh. 10. 25. <sup>h</sup> & 19. 34.

Thirdly, it was necessary <sup>a</sup> Exo. 12. 23. for our saluation that Christ should not onely die, but in his passion shed his blood for vs, <sup>a</sup> that so hee might shew himselfe the onely true meane <sup>b</sup> Heb. 9. 12. <sup>c</sup> Heb. 11. 28. <sup>d</sup> Leu. 16. 14. <sup>e</sup> 15. <sup>f</sup> Nu. 19. 3-5.

28 *The Doctrine.*

of the redemption of his Church, that was shadowed and figured in all the sacrifices vnder the Law.

*Q. What other helpe haue we in this Sacrament, to represent and put vs in minde of the passion of Christ?*

*A.* The bread is solemnly and in the sight of the congregation broken in sunder, and the wine powred forth, and that by the ordinance & commandement of Christ.

*Q. May not then whole cakes (as among the Papists) bee deliuered and receiued in this Sacrament?*

*A.* No verily.

*Q. How may that bee proued?*

\* *Mat.* 26.

26.

*Mar.* 14, 22

*Luk* 22, 19.

*A.* First, because \* in all those places of holy Scripture where mention is made of this Sacra-

*of the Lords Supper. 29*

Sacrament, this rite of the breaking of the bread is named: <sup>1</sup> yea the whole action in this Sacrament is called breaking of bread: and <sup>2</sup> the Apostle repeating the words of institution, mentioneth this rite twice.

Secondly, because the inward action that is represented to vs thereby is most necessary for vs to bee put in minde of.

*Q. What is that?*

*A.* The breaking of the body of Christ, and shedding of his blood; yea all those infinite torments that he did endure both in body and soule for vs.

*Q. As you haue shewed how Christ and his bloody passion is represented to vs in this Sacrament; so tell me what helps wee*

hane beere, to represent to our soules the nourishment & strength to persevere in the state of grace, which we receive by the merits of his passion?

A. First, there is not one element given and received here, but two; <sup>1</sup>to teach, that both meat and drinke, that is, sufficient nourishment for our soules, is to be found in Christ.

Q. But if bread alone were given to Gods people in this Sacrament ( as in the Church of Rome ) were not that sufficient, seeing the blood of Christ ( as of all other living men ) was, and is, contained in his body?

A. No verily: that cannot be done without manifest sacrilege: for:

First, Christ in the institution of this Sacrament, <sup>1</sup> ordained and <sup>1</sup> commanded all his Disciples

<sup>1</sup> Mat. 26.  
28.

Mar. 14. 23

Luk. 22. 30

<sup>1</sup> Mat. 26.

27.

1. Cor. 11. 25



*of the Lords Supper. 31*

ciples (and in them the whole Church, which was, as I haue before said, represented by them) that they should aswell take and drinke of the cup, as eat the bread. And <sup>m</sup> the A- <sup>m</sup> 1. Cor. 11  
postle by vertue of this ordi- 16-19,  
nance and institution inioined to all the Corinthians the vse of the cup aswell as of the bread. Yea the Lord (as foreseeing this sacriledge of the <sup>m</sup> Mat. 7 1.  
Papists) hath <sup>n</sup> more expressly 28.  
commanded the vse of the <sup>m</sup> Mar. 14.  
cup to all, then he hath done 23. 24.  
the vse of the bread.

Secondly, it was necessary that we should in this Sacrament haue two elements, that might represent the full and sufficient nourishment and refection that we haue in Christ: \* for else our state had beene • 1 Cor. 10.  
worse, then of the people of 34.

God vnder the law, & our Sacraments lesse cleer thē theirs.

Thirdly, in that state wherein Christ is represented and offered to vs in this Sacrament (namely in his passion) <sup>¶</sup> his blood was separated from his body.

<sup>¶</sup> *Luc.* 22.

44.

*Ioh.* 19. 34.

*Q. What other helps haue we in this Sacrament to represent to our soules the nourishment and strength to persene in the state of grace, which wee receiue by the merit of Christs passion?*

*A.* First, bread & wine are giuen & receiued here, which are most generally vsed thorowout the world; <sup>¶</sup> the one for the strengthening and nourishment of the body: <sup>¶</sup> the other for the quēching of the thirst, refreshing them that faint and cheering the hart of them, that

<sup>¶</sup> *Psal.* 104.  
145.

*Gen.* 39.6

*Mat.* 6. 11.

<sup>¶</sup> *Psal.* 104.

15. & 47.

*Pio.* 31. 67

*1. Tim.* 5. 13.

*of the Lords Supper. 33*

that are in heauinesse, and are <sup>Job. 6. 39.</sup>  
therefore most fit to represent <sup>Pro. 9. 5.</sup>  
to the soule, the strength and <sup>Can. 1. 3. 4.</sup>  
refreshing it receiuech by <sup>Eccl. 5. 1.</sup>  
Christ. <sup>Eccl. 7. 9.</sup>  
<sup>Job. 15. 1.</sup>

Secondly, this bread and <sup>Mat. 11. 28</sup>  
wine is not onely receiued in <sup>Mat. 26.</sup>  
this Sacrament, but <sup>26. 27.</sup> euery  
communicant doth eat and <sup>Mat. 11. 28</sup>  
drinke it, and that by the com- <sup>1 Cor. 14. 24</sup>  
mandement of Christ. Which  
action as it is of all other the  
chiefe meane of nourishment,  
and maketh our food of the  
same substance with vs, so is it  
most fit to represent the <sup>Iob. 6. 39.</sup>  
nourishment & comfort that <sup>40. 51. 56.</sup>  
we haue by Christ, and that <sup>Eph. 5. 30.</sup>  
wee are by faith made all one  
with him.

*Q. As you haue shewed how* How the  
*Christ and his passion and this* benefits of  
*benefit we receive by the merit* Christ are  
*thereof is represented vnto vs,* more par-  
ticularly

offred vn-  
to vs in  
this Sacra-  
ment, then  
by any o.  
ther

so tel me now how at this is more  
particularly offered and applied  
vnto vs in this Sacrament then  
by any other meanes.

meanes.

<sup>a</sup> Mar. 16.

26. 17.

<sup>a</sup> Mar. 14. 22

Luk. 22. 17.

29.

<sup>a</sup> 1 Cor. 11. 24

25.

<sup>a</sup> 1 Ioh. 6. 32

Rom. 8. 30.

<sup>a</sup> 1 Ioh. 3. 23

will of God

that euery

one of vs

should,

and that euery

one that commeth

worthily

to this Sacrament

doth re-

ceiue & apply

Christ to him-

selfe for the

nourishment and

comfort of his soule.

A. The bread and wine is

particularly offred, and eue-

rie communicant (according

to the commandement that is

giuen in the name of Christ)

doth receiue, eat and drinke

the same, which is most effe-

ctuell to reach and perswade

vs, that the Lord doth offer

and giue vs the body & blood

of his sonne, and that it is the

will of God that euery one

of vs should, and that euery

one that commeth worthily

to this Sacrament doth re-

ceiue & apply Christ to him-

selfe for the nourishment and

comfort of his soule.

Q. Why was it said that

Christ, and this benefit of his

passion,

of the Lords Supper 35

passion, is not onely represented  
and offred, but verily exhibited  
and giuen vnto vs in this Sa-  
crament.

*Q.* Because this Sacrament  
is not ordained to bee a bare  
and naked signe, or as a picture  
that puts vs in minde of one  
that is absent, but to bee a  
scale also, with and by which  
the Lord doth verily conuey  
and bestowe Christ vpon vs,  
and confirme and make sure  
to vs this benefit of his pas-  
sion.

*Q.* Is Christ then indeed  
present in this Sacrament?

*A.* Yes verily: Christ him-  
selfe is not onely signified and  
represented, but truly present,  
giuen and received in this Sa-  
crament, yet not corporally,

but spiritually and sacramen-  
tally present: nor offred by the  
minist:

Whether  
Christ bee  
indeed  
present in  
this Sacra-  
ment, and  
how.

1ob. 6. 63.

minister vnto the body, but by the Lord to the faith of the worthy receiuer.

That  
Christ is  
not corpo-  
rally pre-  
sent.

1 Cor. 10.

3.4.

*Q. How may it appeare that Christ is not corporally present in this Sacrament?*

*A. First, because the Sacraments which Gods people enioied vnder the Law, were in substance the same with our Sacraments; and in them Christ was not corporally present, but onely spiritually and sacramentally.*

Secondly, wee receiue no other thing, nor in any other manner in the Sacrament, then the Disciples did in the first institution thereof; and we are sure that Christs body and blood were not corporally receiued by them, but onely spiritually and sacramentally.

Thirdly

of the Lords Supper. 37

Thirdly, <sup>1</sup> as our Saviour <sup>1</sup> Job. 13. 1.  
did oft fore-tell his disciples <sup>2</sup> 14. 2. 19.  
that (in respect of his bodily <sup>3</sup> 25. 28. &  
presence) he should leaue the <sup>4</sup> 16. 4. 5. 7.  
world, and goe vnto his Fa- <sup>5</sup> 16. 18.  
ther; <sup>6</sup> so he was indeede in <sup>7</sup> Luc. 24.  
the sight of them all taken vp <sup>8</sup> 51.  
into heauen, & God (that can <sup>9</sup> Act. 1. 9.  
not lye) hath told vs that the <sup>10</sup> 10. 11.  
heauens must containe him <sup>11</sup> Act. 3.  
vntill hee end of the world. <sup>12</sup> 21  
So this if any shall say vnto  
vs now, since the tyme of his  
ascension, here is Christ, or  
there hee is, wee are straitly <sup>13</sup> 1 Mat.  
charged not to beleaue it, <sup>14</sup> 24. 23.  
Fourthly, we are sure that <sup>15</sup> 1 Heb.  
Christ hath but one body, <sup>16</sup> 10. 5.  
and that his body euen since his <sup>17</sup> 1 Mat. 28.  
resurrection is a true body, <sup>18</sup> 6. 7.  
and such as cannot bee in <sup>19</sup> Mar. 16.  
many places at once, <sup>20</sup> 6. 7.  
and that it filleth a place where- <sup>21</sup> 1 Mat. 16.  
soeuer it is, and may be both <sup>22</sup> 7.  
scene <sup>23</sup> Luc. 24.  
<sup>24</sup> 39.  
<sup>25</sup> Job. 24. 30.  
<sup>26</sup> 27

scene and felt, and therefore it  
 is not possible that he should  
 be corporally present, wherfo-  
 ever this Sacrament is admini-  
 stred, nor corporally receiued  
 by every one that receiveth  
 this Sacrament; and if it bee  
 impossible that his glorified  
 body should be in many pla-  
 ces at once, or in any place  
 where it can neither be seene  
 or felt; then much lesse can  
 his crucified body (whereunto  
 yet our Faith is directed in  
 this Sacrament, and not vnto  
 his glorified body) be so.  
 Lastly, as it is not possible  
 that he should be corporally  
 present or corporally receiued  
 in the Sacrament, so it might  
 be; yet were it no way need-  
 full or profitable for vs that  
 it should be so. For as all the  
 benefits that the Church re-  
 ceiveth



ceiueth by Christ; haue beene  
farre more plentifullic com-  
municated vnto her since his  
ascension into heaven, then  
when he was corporally pre-  
sent with her vpon earth, in  
which respect it was profitable  
for her to lose his bodily pre-  
sence: so the spirituall pre-  
sence of Christ, and our fee-  
ding on him by faith, is farre  
more effectuell to the comfort  
and saluation of our soules,  
then any bodily presence and  
feeding could possible be.

1 Iob. 4.  
62. 63.

*Q. Why then is the bread  
called the body of Christ, and the  
wine the blood of Christ?*

*A.* First; because the Lord  
hath euer bin wont in spea-  
king of his Sacrament, to giue  
vnto the outward signe, the  
name of the thing signified  
thereby.

Why the  
bread and  
wine is  
called the  
body and  
blood of  
Christ.

1 Gen. 17.  
10. 11.  
Exod. 12.  
11. & 14. 8.  
1 Cor. 10. 4

Secondly,

Secondly, the reason why the Lord so speakes of Sacraments, is to shew how certaine and neere that spirituall presence & vnion is, that by the power of his spirit is made betweene the signe and the thing signified (how farre soeuer they be distant in place, the one from the other) and that as verily, as the one is offered and given to the body, so certainly is the other offered and given to the soule of the faithfull receiver.

Thirdly, this manner of speech is more plaine and effectually to lift vp our hearts from the earthly elements vnto the consideration of the heavenly matter represented by them, then if he should haue called them onely the signes of his body and blood.

*Q. A.*

*of the Lords Supper.* 41

*Q.* As you haue shewed mee How our  
how Christ and his passion, and Commu-  
the benefit we receiue thereby, is nion with  
not onely sensibly represented, the faith-  
but particularly offered and ap- ful is ther-  
plied, and verily exhibited also sented &  
vnto us; so tell me now how that confirmed.  
Communion which wee haue  
with all the faithfull & the mu-  
tuall loue that should be in all  
Christians, one toward another,  
is represented and confirmed so  
vs in this Sacrament.

*A.* First, we are partakers  
of no other elements here,  
then all the rest (not onely <sup>1. Cor. 10.</sup>  
of the same congregation <sup>17.</sup>  
where we receiue without re-  
spect of persons, but all the  
faithful thorowout the world)  
are partakers of: which was  
one cause why our Sauiour  
made choice of bread & wine,  
which of all other creatures  
are

are most vniuersally vsed thoroughout the world, for the nourishment & comfort of the body,

Secondly, this Sacrament by the ordinance of Christ is to be administred in the most publike congregation; and the sacramental actions to be performed by the minister (as neere as conueniently they may be) but once for all that receiue together.

*Q. How may it appeare that the Lord hath ordained this Sacrament should be administred publikely, and not in priuate?*

*A.* First, it hath bene the practise of Gods church, commended in the word, to celebrate the Sacraments in solemne assemblies.

Secondly, <sup>u</sup> the Lord hath commanded his Sacraments should be celebrated,

*1 Mat. 26.*

*26.*

*Mat. 14.*

*22.*

*Luc. 22.*

*19.*

*1. Cor. 11.*

*24.*

That this

Sacra-

ment is to

be admini-

stred pub-

likely.

*1 Gen. 17.*

*26. 27.*

*Luc. 59.*

*2. Cor. 30.*

*35. 13. &*

*35. 18.*

*Mat. 3. 5. 6.*

*13.*

*Luc. 5. 21.*

*Act. 2. 42.*

*& 10. 7.*

*of the Lords Supper.* 43

lebrated, and <sup>a</sup> not otherwise. <sup>1. Cor. 11.</sup>  
<sup>18. 10.</sup>

Thirdly, the sacraments <sup>a</sup> <sup>Exod. 12.</sup>  
are <sup>7</sup> scales of the couenant <sup>6. 47.</sup>  
of grace; which is not appro- <sup>Deut. 12. 5. 6</sup>  
priated to any few, but <sup>a</sup> is <sup>Leu. 17. 3. 4</sup>  
offered in common to the <sup>a</sup> <sup>1. Cor. 11.</sup>  
whole Church; and <sup>a</sup> where- <sup>12. 33. 34.</sup>  
in all (how farre soouer they <sup>7</sup> <sup>Rom. 4. 11.</sup>  
differ one from another in <sup>a</sup> <sup>Pro. 8.</sup>  
worldly respects) haue equall <sup>23. & 9. 3.</sup>  
interest; and therefore as they <sup>Mar. 16. 15.</sup>  
doe concerne the publike pri- <sup>Act. 1. 39.</sup>  
uiledges of all, they must <sup>1. Iob. 2. 2.</sup>  
needes bee actions of a pub- <sup>Mat. 26.</sup>  
like nature, and should bee <sup>28.</sup>  
publikelie administred. <sup>a</sup> <sup>1. Cor. 12.</sup>  
<sup>13.</sup>  
<sup>Gal. 3. 27.</sup>  
<sup>28.</sup>

Fourthly, in the vse of the <sup>Ephe. 4. 5.</sup>  
Sacraments, we <sup>b</sup> make pro- <sup>b</sup> <sup>Gen. 17.</sup>  
fession of our faith, and <sup>c</sup> cele- <sup>11.</sup>  
brate with praise and thankf- <sup>Exod. 13. 9.</sup>  
giuing, the remembrance of <sup>c</sup> <sup>Exod. 12.</sup>  
the great benefit of our re- <sup>1. Cor. 11. 26.</sup>  
demption; both which duties <sup>d</sup> <sup>Psal. 22.</sup>  
are then performed <sup>d</sup> in most <sup>22. & 40.</sup>  
acceptable <sup>9. 10. &</sup>  
<sup>149. 1.</sup>

# 44      *The Doctrine*

acceptable maner vnto God,  
when they are done in the  
most publike and solemne as-  
semblies of his people.

Fifthly, the dignity and re-  
uerence due to the Sacra-  
ments requireth that they  
should bee administred pub-  
likely in the assembly of all  
Gods people, and with the  
praiers of all.

Lastly, it may appeare that  
in this Sacrament the Lord  
requireth this solemnitie more  
then in any other hee hath gi-  
uen at any time to his Church;  
because in it he hath instituted  
such elements, as might bee  
common to the whole Church;  
and \* brake the bread, and  
powred soorth the wine but  
once in the sight of all, and  
spake the words of institution  
but once to them all together;  
and

\* *Mat.* 26.

26.27.

*Luc.* 22.19.

1 *Cor.* 11.

24.25.

*of the Lords Supper.* 45

and ordained it for this end  
(among others) to testifie and  
confirm the mutuall loue  
that should be in all the faith-  
full one towards another.

*Q. Doe you then condemne  
all such, as being unable to come  
to the congregation, doe desire  
this Sacrament to bee admini-  
stred to them in priuate?*

*A.* No, but first al Christians  
are to be taught, that they may  
not put off the receiuing of  
this Sacrament till their sick-  
nesse, but receiue it when they  
may with the rest of Gods  
people in the publike congre-  
gation; and that it is their ig-  
norance and infirmitie to de-  
sire it in priuate.

Secondly, if at any time (vp-  
on extraordinary occasion) the  
Sacrament be administred in a  
priuate house, yet ought a suf-  
ficient

ficient company of the faithfull to be present, and to communicate in it, and that not without the ministry and preaching of the word.

Reasons  
against  
priuate  
Commu-  
nions.

I

*Q. How are Christians to be dissuaded from the desire of the Sacrament in priuate?*

*A.* First, by the consideration of that I haue already said, to prooue that it is the will of God the Sacrament should be administred in the publike assemblies.

2

Secondly, because as they shall sweare therein from the example of the best instructed and reformed Churches and Christians, so they shall fashion themselves to such as are ignorant, popish and profane, with whom these priuate communions euer haue beene and still are most in vse,

Thirdly,



Thirdly, because they shall  
not heereby depriue them-  
selues of the comfort and be-  
nefit of the Sacrament in their  
sicknesse, or in the houre of  
their death, if they doe not re-  
ceiue it at that time; seeing  
the efficacy and fruit of this  
Sacrament which they recei-  
ued in the publik congregati-  
on when they were in health,  
is not to be restrained to the  
time of receiuing, but extends  
it selfe to the whole time of  
their life afterward.

Lastly, because it is <sup>4</sup>folly  
and superstition to giue that <sup>1 Sam. 4.</sup>  
honor or ascribe that neces- <sup>3. 10.</sup>  
sitie to the Sacrament, as to <sup>2 Sam. 15.</sup>  
thinke it can doe vs good be- <sup>25.</sup>  
ing receiued or vsed other-  
wise then according to Gods  
ordinance; whereas on <sup>8 Exod.</sup> the  
other side wee are to assure <sup>11. 16.</sup>  
our

our selues, that the Lord both can and will helpe and comfort vs without the outward meanes, when we cannot haue them in such sort as hee hath ordained, but are deprived of them, not by our owne negligence; but by the hand of God.

*Q.* As you haue shewed at large how our communion with Christ and his Church is both represented and confirmed to vs by the bread and wine, the breaking and pouring forth, the giuing and receiuing of the same in this Sacrament; so tell mee now whether all bread and wine that is broken and poured forth, giuen and receiued, may not as well serue to represent and confirme these things vnto vs as these elements & actions that are vsed in this Sacrament.

*A.* No:

*of the Lords Supper. 49*

*A.* No : for bread and wine by nature serue only for the nourishment and comfort of the body ; neither are they at all effectuall to yeeld any strength or comfort to the soule, being vsed any where else but onely in this Sacrament.

*M.* How are these elements and actions in the Sacraments made more effectuall to represent and confirme these spirituall and beauenly things, then the same elements and actions vsed anywhere else ?

*A.* By beeing consecrated and put apart from that vse they serued to by nature, vnto this holy and spirituall vse.

*Q.* How are the elements and actions in this Sacrament thus consecrated and put apart from that vse they serued to by

*D* nature,

*nature, vnto this holy and spirituall use?*

*Mat. 26. 26.* *Mar. 14. 13* *1 Cor. 10. 16* *A.* Partly by that which Christ himselfe did in the first institution of this Sacrament, and partly by that which the Minister of the word of God and the congregation doe, whensoever this Sacrament is administred according to the institution of Christ.

*Q.* *How did Christ himselfe consecrate these elements and actions vnto this holy and spirituall use?*

*2 Mat. 26. 27.* *Luk. 22. 19* *1 Cor. 11. 24.* *A.* First by the thanksgiuing and praier hee made vnto his father, at that time when hee first instituted this Sacrament.

Secondly, by instituting and ordaining these elements and actions in this Sacrament to serue vnto this end, not one ly  
by vsing

*of the Lords Supper.* 51

<sup>h</sup> vsing them so himselfe, <sup>1</sup>but <sup>h</sup> *Mat. 26.*  
commanding his Church to <sup>26.27.  
doe so also, and <sup>h</sup> promising <sup>i</sup> *Luk. 22.*  
vnto vs his gracious and effe- <sup>19.</sup>  
ctuall presence in the vse of <sup>i. Cor. 11.</sup>  
these elements according to <sup>24.25.</sup>  
his ordinance. <sup>h</sup> *Mat. 26.*  
<sup>26.</sup> this is</sup>

*Q. How do the Minister of my body.*  
*the word of God and the congre-* <sup>Mat. 26.</sup>  
*gatio* consecrate these elements <sup>28.</sup> this is  
*and sacrament all actions.* <sup>my blood.</sup>

*A.* First, <sup>1</sup>by declaring the <sup>i. Tim. 4.5</sup>  
institution of this Sacrament,  
and how Christ did conse-  
crate and put apart these ele-  
ments and actions to this end  
and vse, and vsing <sup>m</sup> them ac- <sup>m</sup> *1. Tim.*  
cording to this his institu- <sup>4.4.</sup>  
tion.

Secondly, by giuing pub-  
like thanks vnto God, both  
for the worke of our redemp-  
tion by the blood of his sonne,  
and also for making it known;

D 2      offering

offring and assuring it vnto vs not only by his word, but most plainly and sensibly by this Sacrament.

Thirdly, <sup>1. Tim. 4.</sup> by earnest praier vnto the Lord, that hee would be present with, and blesse this his owne ordinance, making it effectuell to those ends that himselfe appointed it for.

At whose hands wee are to receiue this Sacramēt. *Q. But why doe you mention the minister of Christ when you speake of the consecrating of this Sacrament? Is it any matter who doth consecrate it, or deliuer it, or at whose hands wee doe receiue it?*

*A.* Yes verily: for first, as it is not lawfull for any person without commission and authority from the King, to vse and applie the Kings seale to conuey any assurāce in world.  
ly

*of the Lords Supper* 53

ly matters : so it must needs  
be a great sinne, for any (ha-  
uing no calling and commis-  
sion thereunto from Christ)  
to take vpon him to admini-  
ster this Sacrament, ° being <sup>° Rom. 4.17.</sup>  
the publike seale of [the King  
of Kings, and of the common,  
wealth of *Israel*.

Secondly, God hath been  
wont seuerely to punish such  
as haue taken vpon them to  
deliuer his Sacraments with-  
out his calling and commissi-  
on; and hath also been much  
offended with the people a-  
mongst whom this fault hath  
been committed.

*Q. How may this appeare;  
that onely the Ministers and  
Preachers of the word of God,  
haue a calling and authority  
from Christ to administer this  
Sacrament?*

G 3     A. First,

**A.** First, because wee find  
<sup>r Gen. 6. 14</sup> that al the sacraments which  
 compared <sup>r</sup> God hath at any time institu-  
 with ted in his Church, haue beene  
 2. *Pet.* 2. 5. committed by him vnto such  
*Gen.* 17. 23. as were Ministers and Prea-  
 compared chers of the word, that by  
 with them they might be deliuered  
*Gen.* 20. 7. vnto the Church. Insomuch  
*Deut.* 33. as we read, the people of God  
 10. could not celebrate the Passe-  
 2. *Chro.* 35. ouer till such time as the  
 3. 6. Priests and Leuits (who were  
*Mar.* 1. 4. appointed of God both to  
*Mat.* 28. 19. teach the people and to sa-  
 12. *Chr.* 50. crifice, and minister the other  
 3. 35. Sacraments ) were sanctified  
 3-6. and prepared vnto that ser-  
*Ezr.* 6. 19. uice.  
 20.

Secondly, onely the Mini-  
 sters and Preachers of the  
 word, are by reason of their  
 speciall office and function,  
<sup>r 1. *Cor.* 4.</sup> called in the Scriptures the  
 1. 2. Lords,



*of the Lords Supper.* 55

Lords stewards, and disposers of his mysteries vnto his Church.

Thirdly, they onely are said  
"to represent the Lord and to" *2. Cor. 5,*  
beare his person and be in his <sup>20.</sup>  
stead vnto vs in the matters *Exo. 4. 16.*  
of his worship; as the Magistrate doth in the ciuil government and affaires of this life: and so are both his mouth vnto vs to deliuer vs his word, & his hand vnto vs to deliuer vs his Sacraments. And <sup>2</sup> that *1oh. 4. 1. 2*  
which is done by them in *Eph. 2. 17.*  
these matters according to *Luk. 10. 16.*  
his word, is said to bee done by the Lord himselfe, because  
he hath promised to bee present with them and to worke with them, ratifying from heauen his owne ordinances in their ministrie.

*Q. Doth then the worshi-*

*D 4 nesse*

Whether  
the wor-  
thines and  
efficacy of  
the Sacra-  
ment doe  
depend  
vpon the  
goodnesse  
of the  
Minister.

*nesse and efficacy of the Sacra-  
ment, depend vpon the good-  
nesse of the Minister that deli-  
uereth it vnto vs?*

*A.* No: but it dependeth  
wholly vpon the ordinance of  
God, and vpon the truth and  
power of Christ that did insti-  
tute it. Yet must it needs make  
much for the security and  
comfort of a Christian to re-  
ceiue it from such a one as hee  
knoweth hath authoritie and  
commission from Christ to  
deliuer it vnto him.

Whether  
it be need-  
full that  
the word  
be prea-  
ched at  
the admi-  
nistration  
of the Sa-  
crament.

*Q.* As you haue shewed the  
*necessity of a Minister & Prea-  
cher of the word in the admini-  
stration of this Sacrament; so  
tell me whether it bee needfull  
that the word should be alwaies  
preached at the same time when  
this Sacrament is to bee admi-  
nistred,*

*A.* Yes

A. Yes verily: for though to them that haue already beleueed through the preaching of the Gospell, it may be a true Sacrament and seale of Gods couenant, though the word be not preached immediatly before it, being administred by a true minister of God; yet is the ordinance of God in some degree transgressed, and the comfort that Gods people should receiue by this Sacrament greatly hindred, if at any time the Sacrament be administred and that duty neglected.

Q. How may that bee proved?

A. First, \* because wee finde that it hath alwaies been the practise of Gods Church, commended to vs. in the holy Scriptures to haue the

D 5

word

\* Mar. 14.

Act. 19. 4

& 10. 37.

Act. 8. 12.

35. 37. 38.

& 10. 34.

47. & 16. 14

15. 32. 33.

& 2. 41.

Act. 2. 42.

& 20. 7.

word preached at all times when they haue beene assembled to receiue the Sacraments of the new testament.

Secondly, seeing this Sacrament can neuer doe vs good till wee haue attained vnto a true faith, which ordinarily is wrought by preaching; it must needs bee most fit and profitable, that whensoever the people of God are to receiue this seale of the covenant of grace, they may haue the covenant it selfe (whereupon the force and efficacy of the seale dependeth) published, opened and applied vnto them; considering the great need wee all stand in (at that time especially) to haue our faith quickned and stirred vp in vs; and that no means can be so effectuell to quicken it,

*of the Lords Supper. 59*

it, as that whereby it was first begotten.

*Q. After that the bread* Whether  
*and wine haue been thus conse-* after con-  
*crated by the minister of Christ,* secration  
*are they not then by vertue of* the ele-  
*this consecration changed from* ments bee  
*that which they were bee-* not chau-  
*ged.*  
*fore?*

*A. Yes :* but they are changed onely in their vse, not in their nature ; because here they are not vsed to that end, that other bread and wine are vsed for ; namely, to the nourishment and comfort of the body, but to a holy and spirituall end ; but the substance of the bread and wine remaineth the very same after the consecration that it was before.

*Q. How may that bee proved?*

*A. First,*

*1. Cor. 10. 16. & 11. 27. 28.* *Mat. 26. 29* A. First, because the Scripture calleth them bread and wine even after they were consecrated.

Secondly, it can be no Sacrament vlesse such an outward signe remaine as is by good proportion fit to represent the nourishment and refreshing wee haue by Christ; which the substance onely of the bread and wine (and not the accidents thereof) is able to doe.

*1. 47. 3. 31* Thirdly, if the substance of the bread and wine were changed into the body and blood of Christ, <sup>a</sup> it were not possible that by long keeping they should putrifie and corrupt.

Fourthly, if the substance of the bread and wine were changed into the very body and

*of the Lords Supper. 61*

and blood of Christ, then the reprobate which receiue this Sacrament, should also eat the flesh and drinke the blood of Christ, <sup>b</sup> which is impossible, <sup>b</sup> *Joh. 6. 54* and contrary to the holy *56.* Scriptures. *1. Iob. i. 13*

*Q. If any of that bread & wine that stood on the Lords table when the elements & the whole action was in this sort consecrated as you haue said, do remaine after the administration of the Sacrament is ended, doth it the differ from common bread and wine, or is it more holy by vertue of this consecration?*

*That that part of the bread, and wine which remaineth after the administration, doth not differ from*

*A. No verily : for seeing the consecration (as we haue heard) changeth them not in nature but in vse onely ; and one part of the consecration standeth in vsing them according to Christs institution;*

*no*

no more of the bread and wine can be holy, then is giuen and receiued in the Sacrament.

The vse of  
this first  
Grace  
which by  
due exa-  
mination  
is to be  
found in  
euery  
commu-  
nicant.

*Q. As you haue shewed at large that none can receiue this Sacrament worthily but such as find in themselves an vnfaigned and earnest desire to it; and declared also the reasons that should moue vs thus to desire it: so tell me now what vse is to be made of all this doctrine.*

*A.* It serueth principally for reproofe of two sorts of people:

First, them that (not being withheld by sicknesse or like necessary impediments) doe either out of too base an estimation they haue of this Sacrament, or out of a carelesse neglect to prepare themselves vnto it, absent themselves from



*of the Lords Supper. 63*

from it, when it is administered in the congregation whereof they are members.

Secondly, such as receive it some times, yet without a sincere and right desire of it or any appetite vnto it at all; but either for that they would thereby escape the danger of lawes; or because they would conforme themselves to the custome of the place where they liue; or ypon a superstitious perswasion that it will purge them from all their sins and infuse grace and holinesse into their soules.

*Q. Is every Christian then bound to receive this Sacrament every time that it is administered in that congregation whereof he is a member, vntlesse he be by sicknesse or some such like*

*Whether we be not bound to receive this Sacrament, as oft as it is administered,*

# 64 The Doctrine

like necessary impediment kept from it?

A. Yes surely: for it is no lesse necessary to receiue this Sacrament when wee may, then it is <sup>c</sup> to heare the word preached when we may; or then, <sup>d</sup> it is necessary for them that are conuerted to the faith, for themselues, and for Christian parents for their children, to seeke and desire the Sacrament of baptisme vpon the first opportunitie that God shall offer vnto them.

That it is a dangerous sinne to neglect the receiuing of this Sacrament.

Q. How may it appeare to be a sinne of such danger to neglect thus the receiuing of this Sacrament?

A. First, the <sup>e</sup> zeale and desire that Gods people vnder the Law shewed vnto their Sacraments, the paines & cost they were at to enioy them being

\* 1. Thes. 5.  
19. 20.  
Heb 2. 3.  
\* Act. 2. 41  
\* 8. 12. 36  
\* 16. 33.  
\* 22. 16.

\* Num. 9. 7.  
2. Cor. 30.  
1. 5. 21. 16.  
\* 35. 7. 18  
Luk. 2. 41.

*of the Lords Supper. 69*

being by the holy Ghost commended to vs in the word for our imitation, should make vs ashamed of our coldnesse and carelesse neglect of this Sacrament; which in respect both of the cleerenes of it, and of the person that did first institute it, is farre more great and excellent then they were.

Secondly, the great severity of God in threatning and punishing the neglect of his Sacraments vnder the Law, is recorded in the Scriptures to admonish vs, and may assure vs, that hee will much lesse beare with the neglect of this Sacrament.

Thirdly, this neglect of coming to this Sacrament when we may, argueth our shameful vnthankfulnesse for the great benefit of our redemption by the

*Mat. 11*

*11.*

*Heb. 3. 9.*

*6. compared with*

*Heb. 11. 28.*

*Gen. 17.*

*14.*

*Exod. 4. 14.*

*16.*

*Numb. 9. 13*

1. 1. Cor. II.  
26.

the death of Christ, which in this Sacrament (which is therefore called the *Eucharist*) wee are appointed to celebrate the remembrance of, with solemne praise and thanksgiving.

Lastly, it argueth a prophane and open contempt both of the commandement of our Sauour Christ, who hath charged vs to come, and to come oft to this Sacrament; and of those inestimable benefits which he offereth vs in it; and of the Church and people of God, from whose fellowship

\* *Esa.* 7. 12 we doe thus diuide and ex-communicate our selues.

*Mat.* 22 7. \* Which sinne we may be well

*Luc.* 14. 24. assured the Lord must needs

*Heb.* 2. 3. be highly offended with.

Whether  
want of

*Q.* But if a man finde himselfe through uncharitablenesse  
or

*of the Lords Supper. 67*

*or worldly distractions unfit and Charitie,  
vnprepared, is it not much bet- or other  
ter for him to abstaine than to worldly  
come to this Sacrament? distractions  
be a*

*A.* Indeed, no man ought sufficient  
to come that finds himselfe excuse for  
vnprepared: But this is no not recei-  
excuse for them that doe not uing.  
so much the more carefully  
endeauour to prepare them-  
selues: For,

First, they that chuse rather  
to deprive themselves of the  
benefit of this Sacrament then  
they wil freely forgiue such as  
haue wronged them, or seeke  
reconciliation, or take paines  
to prepare their hearts vnto  
it; do shew manifest contempt  
of Gods mercy, and <sup>1</sup>iudge <sup>1</sup>Acts 13.  
thēselues vnworthy of Christ <sup>46</sup>.  
and all his merits, and shall  
one day bee iudged despisers  
of their owne saluation.

Secondly,

Secondly, while by vncharitablenesse and carelesnesse to prepare themselves, they refuse this Sacrament, they can haue no hope that either the word or praier should doe them good: and therefore by this reason they may aswell abstaine from hearing or reading the word and praier, as from this Sacrament.

Thirdly, they that feele that they are not onely void of malice themselves, but also vnfaignedly willing to vse all meanes of reconciliation with such as doe malice them, ought not to suffer the hatred of others to keepe them from this Sacrament; but rather the more they are iniured by men, the more need they haue to seeke comfort in the Lord by this his holy ordinance.

▪ *1. Iam.* 1.

20. 21.

1. *Pet.* 2. 12

▪ *Mar.* 11.

25, 26.

▪ 2. *Cor.*

8. 12.

▪ 1. *Sam.*

30. 6.

*Q. At*

of the Lords Supper. 69

*Q.* As you haue showed the sinne of those that willingly absent themselves from this Sacrament when they may receiue it, so tell me how they may also appeare to be in great fault; that use to receiue it, but yet either without any desire and appetite vnto it, or without a sincere and right desire.

The great fault of the which receiue this Sacrament without any desire or sincere appetite.

*A.* First, because as <sup>1</sup> in all <sup>1</sup> *Deut. 28.* the seruice we doe to God, it <sup>4</sup> *7.* is required that we doe it not <sup>1</sup> *1. Cor. 28.* grudgingly, or as of necessitie, <sup>9.</sup> *Psal. 2. 11.* but with cheerefulnesse and <sup>2.</sup> *Cor. 8. 12.* seruencie of spirit; so is <sup>and</sup> *9. 7.* it especially required that wee <sup>Acts. 2. 41.</sup> come to this heavenly banquet with appetite and delight <sup>Rom. 12. 11</sup> because of the great benefits <sup>Deut. 12.</sup> that we celebrate the remembrance of, and which are offered and confirmed to vs in it. <sup>12. & 16. 25.</sup> <sup>1. Sam. 1. 7</sup>

Seco ndly, if our desire doe  
rise

rise from any other ground  
 then from the consideration of  
 those reasons we haue already  
 mentioned, as either from the  
 Commandement of our superiours,  
 or the desire wee haue  
 to be neighbour-like, or from  
 this cōceit, that the deed done  
 will purge vs from our sinnes,  
 we doe not serue the Lord in  
 comming to this Sacrament,  
 but men, and our owne selues:  
 and so make our selues guiltie  
 of an heinous prophanation of  
 this Sacrament.

Whether  
 Magistrats  
 may not  
 command  
 and com-  
 pell their  
 subiects  
 to receiue  
 this Sacra-  
 ment.

*Exod. 12.*

*26. 27.*

*2. Chro. 17.*

*7.*

*Q. May not then magistrats  
 and other superiours command  
 and compell such as liue vnder  
 their gouernment, to receiue this  
 Sacrament, if they shall discern  
 them to be carelesse of it?*

*A. Euery one that is in  
 authority may and must also  
 vse all meanes to perswade  
 all*



*of the Lords Supper. 71*

all such as are vnder him to a  
 a desire of this Sacarment, and <sup>Gen. 18.</sup>  
 'command & compell them <sup>19.</sup>  
 also to receiue. Yeabee must <sup>2. King. 23.</sup>  
 " iudge them vnworthy to <sup>2. Chro. 14.</sup>  
 liue in any Christian family <sup>4. & 33. 16</sup>  
 or common-wealth that will <sup>& 34. 13.</sup>  
 not receiue it : but hee may <sup>2. Chro. 15</sup>  
 not compell any to receiue, <sup>13.</sup>  
 whom he knoweth to bee al-  
 together vninstructed and vn-  
 willing, because (besides the  
 profanation of the Lords ho-  
 ly ordinance that is caused  
 thereby) the man that recei-  
 ueth vnwillingly, shall vn-  
 doubtedly receiue his owne  
 condemnation.

*Q. Hitherto you haue de-  
 clared, how all that would come  
 worthily to this Sacrament, must  
 finde in themselves a sincere and  
 right desire vnto it, which (as  
 you haue said) is the first grace  
 required*

The second  
 grace that  
 by exami-  
 nation we  
 are to find  
 in our  
 selues, is  
 know-  
 ledge.

72      *The Doctrine*

*required in our preparatiō ther-  
unto; tell me now, what is that  
knowledge which you mentioend  
as the second grace that euery  
man must finde in himselfe  
that would come worthily to this  
Sacrament.*

The first  
part of  
that know-  
ledge.

*A.* First, euery one must  
haue that measure of know-  
ledge in the Law of God (the  
summe whereof is contained  
in the ten commandements)  
as may serue to discover vnto  
him not onely in generall the  
corruption of his nature,  
whereby hee is quite fallen  
from that holines and righte-  
ousnesse which God requi-  
reth of him, and become  
prone to all euill; but also  
some speciall and particular  
sinnes hee hath committed,  
and the intolerable curse of  
God due to him for the same.

Secondly,

*of the Lords Supper. 73*

Secondly, euery one must haue that measure of knowledge in the Gospell, as may serue to make knowen vnto him, and certainly to assure him of the sufficiencie both of that remedie that is to bee found in Christ against all his sinnes and the curse of God; & also of the meanes whereby that remedy is to be made his owne, namely, a lively faith.

Thirdly, euery one must haue that measure of knowledge in the doctrine of this Sacrament, as may serue to make knowen to him those helps which God hath ordained in it, both for the representing and making knowen of Christ and his merits to all that receiue it, and also for the applying and confirming of them vnto himselfe.

The second part thereof.

The third part thereof.

E

Q. How

That the  
know-

ledgeafore  
said is ne-  
cessarie to  
theworthy

receiuing  
of this Sa-  
crament.

<sup>1</sup> *Pro. 19. 2*

<sup>1</sup> *Tim. 2. 4.*

*Act. 26. 18*

*Q. How may it appeare that  
this measure of knowledge is  
necessarily required of al that  
come worthily to this Sacra-  
ment?*

*A. First, because<sup>r</sup> know-  
ledge is the foundation & be-  
ginning of all sauing graces:  
neither can any man receiue  
any comfort by Christ or any  
of his ordinances, vnlesse hee  
bee first<sup>r</sup> inlightened with the  
knowledge of the truth.*

*Secondly, because til a man  
by the knowledge of the  
Law haue his sinne, and the  
curse of God due to him for  
sinne, eff:ctually discovered to  
him, and<sup>r</sup> by the knowledge  
of the Gospel the sufficiencie  
of that remedie that is to bee  
found in Christ against all his  
sinnes and the curse of God,  
he can neuer desire nor esteem  
of*

<sup>1</sup> *Rom. 3.*

<sup>20.</sup>

*Mat. 9. 12.*

*Gal. 3. 24.*

<sup>1</sup> *Job. 4. 10*

of Christ. And til a man by the knowledge of this Sacrament can discern the helps he may haue in it for the quickening and increase of his faith, hee can neuer desire it, nor come with appetite vnto it.

Thirdly, seeing <sup>\*1. Cor. 1. 1</sup> none can <sup>28. 29.</sup> receiue worthily but hee that is able to examine himselfe, and <sup>\* Jam. 1. 23 24. and 2. 12. Iohn 12. 48.</sup> the onely rule whereby a man is to examine himself is the word of God, which consisteth of these two parts, the Law and the Gospel; it must needs follow that he which wanteth that competency of knowledge which I haue spoken of, can not choose but be an vnworthy receiuer of the Lords Supper if hee presume to come vnto it.

*Q. What vse is to bee made of this doctrine concerning the*  
*E 2 neces-*

necessitie of knowledge in them  
that desire to come to the Lords  
table?

A. First, to teach vs that  
before the Communion bee  
administred to any people, or  
they vrged to receiue it,  
Mat. 18.  
19. there should be care had, that  
they be first cathechised and  
instructed; as we neuer read  
that either *Iohn* the Baptist or  
any of the Apostles did mini-  
ster the Sacraments to any  
people whom they had not  
first preached vnto and instru-  
cted.

Secondly, to discover the  
sinne and fearefull estate of  
the greatest part of communi-  
cants in this land, who though  
they be vtterly ignorant in the  
principles of Religion, and  
want the meanes of know-  
ledge, and bee void of all  
loue

*of the Lords Supper. 77*

loue and desire of knowledge  
or the meanes thereof: yet *Ecc. 4. 17.*  
will by no meanes bee kept  
from receiuing this Sacra-  
ment, at Easter especially.  
Which one sin, in so generall  
a prophanation of this Sacra-  
ment, <sup>4</sup> were sufficient to bring <sup>1. Cor. 11.</sup>  
vpon the land all those grie- <sup>30. 31.</sup>  
uous iudgements that haue  
beene, and are still vpon it;  
though it were guiltie of no  
other sinne besides.

*Q. As you haue shewed the Faith, the*  
*necessitie of a desire to this Sa-* <sup>third</sup>  
*crament, and of knowledge also,* <sup>grace ne-</sup>  
*in euery one that would come* <sup>cessarie</sup>  
*worthily vnto it; so tell me now* <sup>for prepa-</sup>  
*what that faith is, which you* <sup>ration,</sup>  
*said was the third grace that is*  
*necessarily required to the pre-*  
*paring of vs vnto this Sacra-*  
*ment.*

*A. No man can receiue*

*E 3 this.*

this Sacrament worthily vnlesse he haue a true iustifying faith, and be vndoubtedly assured that Christ with all his merits doe belong vnto himselfe.

*Q. How may it appeare that none can be worthy or fit to receiue but they that haue this faith?*

*A.* First, because this was necessarily required <sup>e</sup> of all such as did desire to be baptized.

*Secondly,* this and all other the Sacraments are appointed of God, <sup>f</sup> not to begin, but to confirme faith where it is already begun, and <sup>g</sup> are therefore called seales of the righteousness that is by faith.

*Thirdly,* as <sup>h</sup> the word of God which we heare can not profit vs at all, vnlesse it bee mixed

<sup>a</sup> Mar. 16.

16.

Act. 8. 37.

and 16. 31.

34.

<sup>f</sup> Rom. 10.

14. 17.

<sup>g</sup> Rom. 4.

11.

<sup>h</sup> Heb. 4. 2.



*of the Lords Supper. 79*

mixed with faith, so much  
lesse can any profit by this vi-  
sible word that wanteth faith  
which<sup>i</sup> is both the onely eye <sup>*1 Iob. 3. 14*</sup>  
whereby we may discern the <sup>*15. & 8. 56.*</sup>  
Lords bodie, and the<sup>k</sup> hand <sup>*1 Iob. 1. 11.*</sup>  
and mouth whereby wee re- <sup>*and 6. 35.*</sup>  
ceiue it, and feed vpon it. <sup>*36.*</sup>

Lastly, it is not possible <sup>*Eph. 3. 17.*</sup>  
that any should haue that  
right desire to this Sacrament  
which we haue already shew-  
ed to bee so necessarie to our  
worthy receiuing of it, that is  
not by a liuely faith assured  
that Christ with all his me-  
rits doe belong to him.

*Q. But seeing it is euident  
by the Scriptures that<sup>i</sup> Christ  
with his merits doe not belong  
to all men, but to<sup>m</sup> a little flock,  
& that<sup>n</sup> the greatest part of the  
world &<sup>e</sup> euery of those that liue*

*How a  
Christian  
may be as-  
sured that  
hee is one  
of Christs  
little flock.  
<sup>1 Iohn 17.</sup>*

<sup>*1 Luc. 12. 32. 2 Mat. 7. 14. 3 Mat. 22. 14.*</sup>

in the profession of the true Religion shall receive no benefit by him, how can any poore sinner (that knoweth himselfe to be as unworthy to receive so great a gift frō God as any other man) attaine to this vndoubted assurance, that he is one of that little flocke that Christ died for?

<sup>p</sup> Rom. 10.

8.

<sup>1</sup> Psal. 19.

7.9.

<sup>1</sup> Gal. 5. 22.

Rom. 8. 16.

<sup>1</sup> Tit. 1. 2.

Heb. 6. 18.

A. The faith of Gods elect is no vaine fancy nor vncertaine hope, but a certaine assurance, because it is <sup>p</sup> grounded vpon the word of God, which is <sup>1</sup> infallible. & wrought in the heart <sup>1</sup> by the spirit of God, <sup>1</sup> that can not lie.

What motives there are in the word to perswade a Christian that hee shall be saved.

Q: But how is any particular man able to ground this assurance of his own saluation vpon the word of God? Or, what motives may a man finde in the word to perswade him vndoubtedly that he shall be saved, and that

of the Lords Supper. 8r

that Christ with all his merits  
doe belong to him?

First, that Christ Iesus hath  
by his death & obedience<sup>1</sup> ful- <sup>1</sup> Esa. 43.  
lie satisfied the iustice of God <sup>5.6. & 40.</sup>  
and purchased eternall life <sup>2</sup> Mat. 17.5.  
for all that can beleue in him.

Secondly, that Christ with  
all his merits<sup>2</sup> are by Gods<sup>2</sup> <sup>Mar. 16.</sup>  
ordinance in the ministerie of <sup>15.</sup>  
the word offered indefinitely <sup>Ala. 2.39.</sup>  
to euery one that heareth the <sup>2</sup> Esa. 61.  
Gospel, and<sup>3</sup> specially to eue- <sup>1-3.</sup>  
rie ones that (out of the feeling <sup>Mat. 9.12.</sup>  
of the burden and danger of <sup>7</sup> Mar. 1.15.  
his sins) can thirst after him, <sup>Mat. 22.9.</sup>  
<sup>Luc. 14.21.</sup>

Thirdly, that<sup>4</sup> euery one <sup>13.</sup>  
that heareth the Gospel <sup>Mar. 11.</sup>  
(specially euery one that fee- <sup>24. com-</sup>  
ling the burden and danger <sup>pared</sup>  
of his sinne can thirst after <sup>with Mat.</sup>  
Christ) is straitly charged <sup>6.12.</sup>  
and commanded by the Lord <sup>1. Pet. 1.13.</sup>  
in his word to beleue that <sup>1. Joh. 3.23.</sup>  
<sup>2</sup> Mat. 11.

E 5 Christ <sup>28.</sup>

Christ and all his merits doe belong to himselfe.

Lastly, that <sup>a</sup> no sinne or rebellion that a man can possibly commit against God, is accounted so hainous in his sight, as infidelity, when a man will not beleue that Christ belongeth to him; <sup>a</sup> because in this he maketh God a liar, as if offering his sonne to him in his Gospel, & commanding him to beleue, he should not meane as hee speaketh.

<sup>a</sup> Ioh. 16. 9.  
Mar. 16.  
16.

<sup>a</sup> I. Iohn 5.  
10.

*Q. What use is to be made of this doctrine touching the necessitie of a lively faith for the receiuing of this Sacrament vorthilie?*

*A.* First, to perswade euery one that professeth himself to be a Christian, to labour for a lively faith: which, <sup>b</sup> as it is the root and foundation of al true

<sup>b</sup> Jer. 9. 24.  
Ala. 16. 34.  
Rom. 5. 1. 3.  
Luc. 2. 29.  
30.

true

of the Lords Supper. 83

true comfort both in life and  
in death, so without it it is im-  
possible that either this or any  
other seruice we do vnto God  
(seeme it otherwise neuer so  
good) should bee acceptable  
vnto him, or profitable to our  
selues.

Secondly, to teach vs, that  
(because this <sup>4</sup> faith is the  
mightie & supernatural work  
of God, and wee are of our  
selues by nature euery whit) as  
if not more vnable to belecue  
in Christ aright than to keepe  
all Gods commandements, it  
stands vs vpon to make high  
account of the ministry of  
the word preached, which is  
the meanes that God hath  
chosen and appointed to shew  
his mightie power in, for the  
begetting of faith in the  
hearts of his elect, and in the  
vse

<sup>c</sup> Heb. 11.6

<sup>Iohn</sup> 15.4.

<sup>Acts</sup> 15.9.

<sup>Tit.</sup> 1.13.

<sup>4</sup> Ephe. 2.8.

<sup>Iohn</sup> 6.44.

<sup>Ephe.</sup> 1.19.

<sup>20.</sup>

<sup>\* Ro.</sup> 1.16.

<sup>& 10.</sup> 14.

<sup>1. Pet.</sup> 1.23.

Christ and all his merits doe belong to himselfe.

Lastly, that <sup>a</sup> no sinne or rebellion that a man can possibly commit against God, is accounted so hainous in his sight, as infidelity, when a man will not beleue that Christ belongeth to him; <sup>a</sup> because in this he maketh God a liar, as if offering his sonne to him in his Gospel, & commanding him to belieue, he should not meane as hee speaketh.

<sup>a</sup> Ioh. 16. 9.  
Mar. 16.  
16.

<sup>a</sup> 1. Iohn 5.  
10.

*Q. What vse is to bee made of this doctrine touching the necessitie of a liuely faith for the receiuing of this Sacrament vworthilie?*

*A.* First, to perswade euery one that professeth himself to be a Christian, to labour for a liuely faith: which, <sup>b</sup> as it is the root and foundation of al true

<sup>b</sup> Jer. 9. 24.  
Acl. 16. 34.  
Rom. 5. 1. 3.  
Luc. 2. 29.  
30.

true

of the Lords Supper. § 3.

true comfort both in life and  
in death, so without it it is im- <sup>Heb. 11.6.</sup>  
possible that either this or any <sup>Iohn 15.4.</sup>  
other service we do vnto God <sup>Acts 15.9.</sup>  
(seeme it otherwise neuer so <sup>Tis. 1.15.</sup>  
good) should bee acceptable  
vnto him, or profitable to our  
selues.

Secondly, to teach vs, that  
(because this <sup>4</sup> faith is the <sup>4</sup> Ephe. 2.8.  
mightie & supernatural work <sup>Iohn 6.44.</sup>  
of God, and wee are of our <sup>Ephe. 1.19.</sup>  
selues by nature eery whit) as <sup>20.</sup>  
if not more vnable to beleue  
in Christ aright than to keepe  
all Gods commandements, it  
stands vs vpon to make high  
account of the ministry of  
the word preached, which is  
<sup>the</sup> meanes that God hath <sup>Ro. 1.16.</sup>  
chosen and appointed to shew <sup>10.14.</sup>  
his mightie power in, for the <sup>1. Pet. 1.23.</sup>  
begetting of faith in the  
hearts of his elect, and in the  
vse.

use of that holy ordinance of God to cry earnestly vnto him for his blessing vpon it.

Thirdly, to discouer the fearefull condition of them, that liuing altogether without the ministry of the word preached, and wanting it willingly, or hauing neuer profited by it at all; doe yet ordinarily receiue this Sacrament: whereas no man (without an extraordinary and miraculous worke of God; and such as *Josh. 5. 12* hee hath neuer beene wont to worke, when the ordinary meanes might be had) can be worthy and fit to receiue the Lords Supper, till he haue first enioied the ministrie of the word, and beene an ordinarie & fruitfull hearer of the same.

*Q. You haue shewed the necessitie of the three first graces, which*



of the Lords Supper. 85

which you said were required to Repen-  
make a man worthe and fit to tance the  
come vnto the Lords table; tell fourth  
me now what that repentance is, grace ne-  
without which, you said, no man cessary for  
can receiue worthilie. preparati-  
on.

A. No man can come wor- What re-  
thily vnto this Sacrament, vn- pentance  
lesse hee haue first vnfeinedly is.  
repented: that is, & both cast <sup>1</sup> P<sup>ro</sup>. 18.  
off all his knowne finnes (vp- <sup>13</sup>.  
on <sup>2</sup> a hartie sorrow that hee <sup>2</sup> Es<sup>a</sup>. 55. 5. 6.  
offended God by them, and <sup>1</sup> Ioh<sup>a</sup>. 3. 20.  
an <sup>1</sup> vnfeined detestation <sup>2</sup> 1. Cor. 7.  
hee beareth to them) and <sup>10</sup>.  
<sup>2</sup> also fully purposed and re- <sup>1</sup>. Ec<sup>c</sup>. 18.  
solved with himselfe neuer to <sup>31</sup>.  
returne to them againe. <sup>1</sup> Rom. 12. 9.  
<sup>2</sup> 2. Cor. 7.  
<sup>11</sup>.

Q. How may it appeare that P<sup>sa</sup>. 18. 13  
none can bee worthe or fit to Reas<sup>ons</sup>  
come to the Lords table, till hee why re-  
haue thus repented? pentance  
is necessa-  
rie here-  
unto,

A. First, because we finde  
that vnder the law none  
might

might bee admitted to the  
*1 Ex. 6. 21.* Passe-over, that had not separated themselves from the filthinesse of the heathen, and

*Num. 9. 6.* cleansed themselves from all  
*2. Chro. 23.* legall pollutions.

*39 & 35. 15* Secondly, because *the*  
*2 Hag. 2.* conscience defiled with any  
*13. 14.* knowne sinne, corrupteth all  
*Tit. 1. 15.* the holy things of God vn-  
*Heb. 10. 22* to vs.

*Mar. 1. 15* Thirdly, because *it is not*  
*Mat. 21. 32* possible that any man should  
*Act. 3. 16.* have a true and lively faith  
*5. 31.* and assurance of the forgiue-  
 nesse of his sinnes; that hath  
 not thus vnfeignedly repen-  
 ted.

*Theyse* *Q. What vse is to be made*  
*cöcerning of this doctrine concerning the*  
*the necessitie of repentance?*

*fitie of re-* *A. To perswade every*  
*pentance.* man to labour and take pains  
 with his owne heart, both to  
 finde

*of the Lords Supper. 87*

find out and know his speciall  
sins, and to bring his heart to  
this vnfeined repentance for  
them, especially at that time  
when he prepareth himself to  
come to the Lores table. Be-  
cause as without this repen-  
tance it is not possible that we  
should come worthily vnto it;  
so it will make whatsoeuer  
seruice wee doe vnto God far  
more acceptable to him and  
fruitfull to our selues, when  
before such time as wee draw  
neere vnto God therein, wee  
doe first (out of that child-like  
feare and loue we beare vnto  
him) cast away such sinnes as  
we know by our selues.

*1 Jam. 4.8.*

*Ge. 35. 2. 5.*

*Jud. 10. 16.*

*1. 3. 2. 7. 3. 4.*

*Jona. 3. 8. 10.*

*Q. What principall points Motiues  
are there in Gods word, by the to repen-  
meditation whereof our sense- tance.  
lesse and prophane hearts may  
be moued vnto this repentance?*

*A. It*

A. It will be profitable for vs to consider of these points following:

<sup>1</sup> Rom. 5.  
14-19.)

First, that for the transgressing of Gods commandement, even in a small thing, not only our first parents and all the race of mankinde were deprivied of eternall happinesse, and of all grace to doe well, and became subiect to everlasting damnation in the life to come, and infinite miseries in this life, and vnto such a corruption of nature as whereby they are made prone to all manner of sinne; but <sup>2</sup> also an infinite number of Angels (the excellentest creatures that ever God made) did not only lose their happinesse, but became the most miserable and accursed creatures of all the rest.

Secondly,

of the Lords Supper. 90

Secondly, the fearefull <sup>1 Rom. i. 18</sup> plagues that for sinne God <sup>1 Cor. 10</sup> hath brought both vpon sun- <sup>5-8.</sup> dry persons, and parts of the <sup>2 Pet. 2. 6.</sup> world in oldtime, and <sup>1 Psal. 7. 13</sup> doth <sup>2 Eph. 3. 5.</sup> still euery day; and also <sup>2 Pet. 2. 5</sup> vpon <sup>1 Rom. 11.</sup> the whole world in the <sup>21. 22.</sup> generall flood; vpon <sup>1 The. 1. 16</sup> the <sup>2 Sam. 12</sup> *Iewes*, whom of all other peo- <sup>10-12</sup> ple hee once loued best; and <sup>Psal. 51. 8.</sup> vpon <sup>Job. 13. 26.</sup> many of his most <sup>1 Cor. 11.</sup> deare children: which all are <sup>10.</sup> recorded in the word & ex- <sup>2 Zach. 12.</sup> ecuted in our sight and hear- <sup>10.</sup> ing, for vs to consider and <sup>Esai. 53. 3-5</sup> profit by. <sup>Mat. 26.</sup>

Thirdly, the <sup>37. 38.</sup> vnspeakable <sup>Luk. 22. 43</sup> and infinite torments which <sup>44.</sup> the sonne of God in his pas- <sup>Mat. 27. 46</sup> sion indured for vs, as well in <sup>Heb. 5. 7.</sup> his soule as in his body, <sup>1 Pet. 1.</sup> with- <sup>18. 19.</sup> out which wee could neuer <sup>Gal. 3. 13.</sup> haue beene redeemed from <sup>1. Ioh. 1. 7.</sup> the least of all our sinnes, nor  
from

from the intolerable wrath of God due to vs for the same.

*Q. What meane you by that newnesse of life, which you said was the fifth grace that is required of them that would come worthily to this Sacrament?*

Newnesse of life the fifth grace necessary for preparation.

*A.* No man can bee fit to receiue this Sacrament that doth not vnfaignedly loue the Lord and his holy word; and that is not onely willing, but able also in some measure to obey him in all things, being fruitfull in all good works, especially in the duties of his speciall calling.

*Q. How may it appeare that there is such necessity of this newnesse of life which you haue spoken of?*

Reasons why it is necessary.

*A.* First, because we finde that vnder the law none might bee

*of the Lords Supper. 92*

be admitted vnto the Passe-  
ouer vnlesse he were not one- *Ex. 12. 48*  
ly circumcised himselfe, but  
did circumsise also all the  
males that did belong vnto  
him.

Secondly, because no man  
is within the couenant of  
grace (and consequently, this  
Sacrament which is the scale  
thereof, can belong to none)  
but *1er. 31. 31.* such onely as to whom *Eze. 36. 26*  
God hath giuen a new heart *27.*  
and a new spirit; and in whose  
hearts hee hath written his  
Law, and put his spirit with-  
in them, to cause them to walk  
in his statutes, and to keepe  
his iudgements and doe them.

Thirdly, because no man  
can say hee hath a true faith  
(without which, as wee haue  
heard before, this Sacrament  
can do vs no good) vnlesse he  
feele

1. *Gal. 5. 6.* feele it <sup>d</sup> working in him by  
 2. *Luk. 1. 6.* loue <sup>e</sup> a conscience of all Gods  
 3. *Al. 14. 16* holy commandements; and  
 4. *1. M. 3. 10* not onely a desire, but <sup>f</sup> some  
 5. *2. Tim. 1. 7* ability also and strength to do  
 6. *2. Cor. 5. 17* his will, <sup>g</sup> especially in the du-  
 7. *1. Psal. 1. 3.* ties of his speciall calling.

The vse of *Q. What vse is to bee made*  
 the do. *of this doctrine, concerning the*  
 firing con *necessitie of newnesse of life in*  
 cerning *them that would come worthily*  
 the neces- *to this Sacrament?*  
 sity of *A. To shew that the desire*  
 newnesse *that most men haue to this*  
 of life. *Sacramēt, as also their know-*

*ledge, faith, and repentance,*  
*is counterfaite and hypocriti-*  
*call, and consequently their*  
*comming to this Sacrament*  
*dangerous and damnable, be-*  
*cause that howsoeuer they*  
*professe these things, yet are*  
*they altogether void of the*  
*practise of piety and righte-*  
*ousnesse*



*of the Lords Supper.* 94

ousnesse, and performe not any duty constantly and holily, either vnto God in the exercises of his religion publike or priuate, or vnto mā in the particular duues of their calling, or in the generall duties of iustice and mercy.

Q. *What is that charity,* Charity  
the sixth  
grace ne-  
*which is the sixth and last of all* cessarie for  
*those graces, which you said were* preparati-  
*necessarie for the preparing and* on.  
*making of vs fit and worthy*  
*to come to the Lords table?*

A. No man can be worthy and fit to come vnto the Lords table, that doth not vnfainedly <sup>Col. 3. 13.</sup> forgiue all that haue <sup>Mat. 18. 35.</sup> any way offended him, <sup>1 Rom. 12.</sup> and <sup>19.</sup> cast off al purpose and desire of reuenge: 2. that is not wil- <sup>1 Thes. 5. 15</sup> ling (in loue and obedience to God, and desire to winne his neighbour vnto peace) to <sup>1</sup> seeke

<sup>k</sup> *Psal.* 34. <sup>k</sup> seeke reconciliation with  
<sup>14.</sup> *Gen.* 120.7

*Mat.* 5. 23. all such as hee hath beene at  
<sup>24.</sup> variance with, yea <sup>1</sup> though

<sup>1</sup> *Gen.* 13. 8 they be his inferiours, and

<sup>1</sup> *Pet.* 5. 5. <sup>m</sup> though the offence began on

<sup>m</sup> *Mat.* 18. their part: that 3. doth not

<sup>35.</sup> <sup>n</sup> *1. Th.* 3. 12 <sup>n</sup> loue all men (euen <sup>n</sup> his ene-

<sup>n</sup> *Mat.* 5. mies) and that <sup>p</sup> not in word

<sup>44.</sup> <sup>p</sup> *1. Ioh.* 3. onely but in deede and truth,

<sup>18</sup> being ready by all meanes to

*Eph.* 4. 32. doe them good: 4. that doth

*Rom.* 12. 9. not beare an <sup>q</sup> intire and bro-

<sup>q</sup> *Mat.* 12. therly affection to all the god.

<sup>50.</sup> ly, <sup>r</sup> abounding so much the

<sup>1. Ioh. 3. 14 more in loue to them as hee</sup>

<sup>r</sup> *Psal.* 16. 3 seeth the graces of God to

abound in them.

Reasons of the ne-

cessary

thereof.

<sup>r</sup> *Mat.* 5. *Q. How may it appeare that*

<sup>23. 24.</sup> *this charity you speak of, is so ne-*

<sup>1. Tim. 2. 8. *cessary as that without it none can*</sup>

<sup>1. Pet. 3. 7. *receiue this Sacramēt worthilie*</sup>

<sup>1. Pet. 2. 1. *A. First, because it is <sup>r</sup> of*</sup>

*law.* 1. 20. *said in the holy Scriptures, that of*

*no seruice we doe to God can wa-*

*be*

bee acceptable vnto him or profitable to our selues, while we be out of charity with our neighbours.

Secondly, aboue all the parts of Gods seruice, Charitie is principally required in the receiuing of this Sacrament, because as <sup>1</sup> wee doe <sup>1</sup> *Cor.* 10. 16. 17. heerein make open profession of our vnion with Christ and with his Church: so one principall end for which it was instituted, was to confirme and increase our loue one towards an other. Yea what benefit soeuer is offered therein vnto vs <sup>2</sup> we can no other way be capable of, then <sup>2</sup> *Eph.* 3. 6. <sup>3</sup> 4. 16. as we are vnited and knit together as liuely and feeling members to the whole body of Gods Church. Which also was the cause why our Saviour

97      *The Doctrine*

our in the institution of this Sacrament and administring it to his Disciples, <sup>2</sup>laboured with the in nothing so much, as to confirme them in loue and charitie one with another.

<sup>2</sup> John 13.  
24.34.35.

Thirdly, it is not possible that any man should <sup>2</sup>haue true faith that wanteth charitie, or <sup>2</sup>bee assured that God hath pardoned his sinnes, that is not able to forgiue them that haue offended him.

<sup>1</sup> 1. Cor. 13.  
2.

<sup>2</sup> Mat. 6.  
12.14.15.  
and 18.35.

The vse  
of the for-  
mer Do-  
ctrine,

*Q. What vse is to bee made of this doctrine, concerning the necessitie of charitie in all them that desire this Sacrament to their comfort?*

*A.* To perswade euery Christian (as at al other times, so) specially then when hee prepareth himselfe to come to the Lords table, to strue against

*of the Lords Supper. 98*

gainst his vncharitablenesse,  
and seriously to labour to  
bring his heart vnto this loue  
that hath beene described.

*Q.* But seeing we are all by nature void of hearty loue euen towards them that neuer wronged vs, and maruailously prone to suspect, backbite and malice all men: yea, we are vnnatural, unkinde, and vnthankfull euen towards them to whom wee are most neerely bound, tell mee by what meanes wee may bee perswaded to forgiue, and beare this heartie loue to them that are our enemies?

*Motives to  
perswade  
to forgiue  
wrongs.*

*A.* It shall bee profitable for vs to consider of these things following.

First, that that which wee haue to forgiue the greatest enemy we can possibly haue, *Mat. 18.* is nothing in comparison to *24. 28.*

**F** that

<sup>a</sup>Mat. 6.15  
& 18.35.

that which we desire and hope the Lord will forgive vs. And that the Lord <sup>a</sup>will neuer remit to vs that were his enemies the ten thousand talents we owe to him, if we bee not able to remit to our brother the hundred pence that hee oweth vs: and that if wee did rightly beleue and consider how mercifull and kinde the Lord hath beene to vs, and how much hee hath forgiven vs, <sup>b</sup>we could not choose but readily & cheerefully forgive, & loue our greatest enemies.

<sup>b</sup>Mat. 18.33.  
<sup>1</sup>Joh. 4.11

<sup>a</sup>Gen. 50.17.

Mat. 18.33  
& 24.49.

<sup>d</sup>Gen. 13.8

Act. 7.16.

Mal. 2.10.

1. Pet. 3.7.

Secondlie, that the man whom we so hate, <sup>c</sup>is our fellow seruant, professor of the same Religion with vs; yea, <sup>d</sup>our brother that hath the Lord to his father, and the true Church for his mother as well as wee; and is fellow heire

*of the Lords Supper. 100*

heire with vs of the grace of  
 life. And (admit he be yet a  
 most wicked man, and vncal-  
 led) yet he is one who we see  
 the Lord our God<sup>e</sup> vouchsa-<sup>\* Mat. 5. 45</sup>  
 feth many fauours vnto, and <sup>Rom. 2. 4.</sup>  
 whose conuersion hee seek-  
 eth by all meanes; yea<sup>f</sup> whom<sup>† Iob. 3. 16.</sup>  
 hee hath so dearely and ten-<sup>1. Iob. 2. 2.</sup>  
 derly loued, that hee spared  
 not his owne sonne but sent  
 him to endure infinite tor-  
 ments in soule and body euen  
 for him: and that there is no  
 grace in vs, nor loue vnto  
 God, <sup>† 1. Iob. 5. 2</sup> if we cannot loue them  
 that wee see are so deare vnto  
 him.

Thirdly, that our enemy  
 is but the Lords instrument: <sup>† E/sa. 10. 5</sup>  
 and the wrongs he hath done <sup>† 45. 7.</sup>  
 vs are not permitted only, but <sup>Lam. 3. 37.</sup>  
 sent from God; and that <sup>Iob. 1. 21.</sup>  
 though our enemy hath no <sup>2. Sam. 16.</sup>  
 just

101 *The Doctrine*

iust cause giuen him to deale  
<sup>1</sup>Psal.39.9 so with vs, 'yet the Lord hath:  
 & 119.75. and that therefore when wee  
 can discerne the Lords iust  
 hand in the wrongs are done  
 vs, and receiue that spirituall  
 profit which Gods children  
 haue alwaies receiued by his  
<sup>k</sup> 2. Sam. corrections, <sup>k</sup> wee shall haue  
 16.10. no iust cause to rage against  
 100.1.20.21 him whom the Lord vseth as  
 his instrument to humble and  
 reforme vs by.

Fourthly, that <sup>1</sup> wee our  
 selues haue either wronged  
 others as much as our ene-  
 mie hath done vs, or at least  
 we haue been prone to doe it ;  
<sup>1</sup> Eccle.7. and <sup>m</sup> how can wee so much  
 23.24. abhorre an other for that fault  
 Gal.6.1. which wee our selues are so  
<sup>n</sup> 2. Chr.28. subiect vnto?  
 10.

Lastly, that the hurt wee  
 haue receiued from our ene-  
 my,



*of the Lords Supper.* 102

my, or that we can doe to him  
by priuate reuenge, is not  
comparable to that which  
we shall doe to our selues if  
wee continue in malice. For,  
besides that wee doe thereby  
make God our enemy, and  
"cut our selues from all hope <sup>Pro. 24.</sup>  
that he should take our part, <sup>17.18. & 25.</sup>  
and reuenge our quarell, wee <sup>21.22.</sup>  
doe also deprive our selues of <sup>& 20.22.</sup>  
all benefit by the word & Sa. <sup>Numb. 12.3.</sup>  
craments and praier (as I haue <sup>9.10.</sup>  
aboue shewed) yea wee cause <sup>2 Sam. 16.</sup>  
them all to turne into poison <sup>12.</sup>  
vnto vs. And what desperate  
folly were this in vs, to kill  
our selues that we might hurt  
our enemies?

*Q. Is it then the duty of a  
Christian to loue and thinke  
well of all men?*

*A. No verily: for he may*  
and ought to hate the ene-  
mies

Whether  
a christian  
is to loue  
and think  
well of all  
men.

<sup>2. Chron.</sup>

<sup>19.2.</sup>

<sup>Psal. 139.21</sup>

<sup>Pro. 29.27</sup>

3 *Mat.* 7. mies of God; and<sup>r</sup> to censure  
 16. 20. & iudge the tree by his fruit,  
 1. *Cor.* 5. 12 disliking and thinking euill  
 1 *Pro.* 17. 15 of all such as by their deeds  
 1 *Psal.* 15. 4 declare themselves to be wic-  
 1 *Psal.* 26. ked men. Yea,<sup>r</sup> hee may not  
 4. 5. onely shun all voluntarie fa-  
 1 *Rom.* 16. 17 miliarity with them, but<sup>r</sup> also  
 2. 7 *1 *Thes.** 3. by countenance and other  
 14 15. meanes witnesse his dislike,  
 1 2. *Chro.* 19 2. and shew himselfe strange vn-  
 1 *Pro.* 25. 23. to them: so that hee bee priuy  
 3. 10 *Joh* 10. to himselfe in the vprightnes  
 1 *Job* 8. 20. of his heart, that he misliketh  
 1 *Mar.* 3. 5. them for<sup>r</sup> their sinnes against  
 1 *Psal.* 69. 9. God, not for the wrongs they  
 1 139. 21. haue done to himselfe; that  
 1 136. 139. he taketh no pleasure to heare  
 1 158. or speake of their sinnes; <sup>u</sup> but  
 1 *Pro.* 17. 5. can mourne for them: and  
 1 24. 17. 18 that he <sup>r</sup> reioiceth not in, nor  
 1 *Job.* 31. 29. desireth their hurt, but is  
 1 *Psal.* 35. <sup>r</sup> able hartily to pray for them;  
 13. 14. and both ready and desirous  
 1 *Jer.* 18. 20.

of the Lords Supper. 104

to shew<sup>7</sup> them kindnes whē<sup>7 Mat. 5. 44.</sup>  
 he can see any caule to hope<sup>Gal. 6. 10.</sup>  
 that it may doe them good<sup>1. Thes. 4. 15</sup>  
 and winne them vnto God.

*Q. But ( because in descri- How farre  
 bing that Charuty that is requi- foorth we  
 red in all that would receiue this are bound  
 Sacrament to their comfort, you to forgieue  
 said we must vnfaignedly forgie iniuries,  
 all that haue any way offended  
 vs, and cast off all purpose and  
 desire of reuenge ) tell mee how  
 farre forth we are bound to for-  
 giue them that haue wronged  
 vs, and whether it be vtterly  
 vnlawfull for vs to seekes our re-  
 medy against such as haue done  
 vs iniury in our person, or goods,  
 or good name?*

*A. First, as it is vnlawfull<sup>1. Pro. 16. 33. & 19. 11</sup>  
 for a Christian<sup>2</sup> to bee easily  
 prouoked vnto wrath or<sup>1. Cor. 13. 4. 5</sup>  
 dislike of his neighbour; so<sup>7.</sup>  
 after that he is iustly prouo- Gal. 5. 22*

F 4 ked<sup>23.</sup>

<sup>a</sup> *1am. 3.* ked, <sup>a</sup> he must be easie to bee  
<sup>17.</sup> appeased, and <sup>b</sup> desirous of re-  
<sup>c</sup> *Rom. 1. 30.* conciliation, <sup>c</sup> willing to vie  
<sup>b</sup> *Rom. 12.* all good meanes whereby we  
<sup>18.</sup> may win him; yea, he is bound  
<sup>e</sup> *Mat. 18.* in whatsoeuer wrong he hath  
<sup>15.</sup> receiued from any, so to for-  
<sup>d</sup> *Luc. 17. 3.* giue it, as he can loue the par-  
 tie, and thinke as well of him  
 as he did before, <sup>d</sup> so soone as  
<sup>a</sup> *Luc. 17.* he shall shew himselfe sorow-  
<sup>3. 4.</sup> full and penitent for the  
 wrong he hath done.

Secondly, in case the partie  
 that hath wronged him, will  
 not be brought to see his fault  
 and shew himselfe penitent,  
 though hee may iustly dislike  
<sup>e</sup> *Mat. 5. 43* him, yet <sup>e</sup> may he not hate or  
<sup>44.</sup> recompense euill for euill vn-  
<sup>f</sup> *Rom. 12. 17* to him, but <sup>f</sup> rather endure this  
<sup>i</sup> *Mat. 5.* or more iniurie at his hands,  
<sup>39.</sup> than to doe, or speake, or de-  
<sup>Feb 3. 1. 30.</sup> sire ought against him in pri-  
 uate reuenge. Third-

Thirdly, in case the wrong  
haue beene such as whereby  
hee is not only offended, but  
hurt and endamaged also in  
his person, or goods, or good  
name, it may bee lawfull for  
him to seeke his remedie a-  
gainst him that hath done the  
wrong, at the hands of the  
lawfull magistrate. For as the  
magistracy and law<sup>s</sup> are the  
ordinance of God, so it may  
bee lawfull for a Christian (in  
the necessarie defence or re-  
paire of his person, goods, or  
good name, which God<sup>h</sup> hath  
bound euery man to maintain<sup>8</sup>.  
and haue care of) <sup>i</sup> to take the  
benefit of it: provided that  
he obserue those cautions and  
rules which God hath giuen  
in his word to direct vs in this  
case.

Q. Which be those?

A, First,

<sup>s</sup> 2. Chron.

19.6.

Rom. 13. 14.

<sup>h</sup> Eph. 3. 29

1. Tim. 5. 23

23. Prou. 6.

6. 11. & 10

4. 1. Tim. 5.

Job 27. 36.

Pro. 22. 1.

<sup>i</sup> Exod. 22.

1. 15.

Act. 16. 37.

& 22. 25.

& 23. 17.

24. & 25.

10. 11.

## Cautions

& rules to  
be obser-  
ued in go-  
ing to law.

<sup>k</sup> 1. Cor. 6.

2.

<sup>1</sup> 1. Cor. 6.

7.

<sup>Mat.</sup> 5. 25.

<sup>m</sup> Pro. 20.

3 & 19. 11.

<sup>Phil.</sup> 4. 5.

<sup>n</sup> 2. Chro.

16. 12. by

propor-

tion.

<sup>o</sup> Deut. 28.

29.

<sup>Lam</sup> 3. 39.

40.

*A.* First, that we must not  
goe to law with any, but in  
case of necessitie: that is, not  
for trifles (but only when the  
wrong is so great as if we bee  
not righted by law, wee can  
not convenient'y serue God  
in our calling.) Nor till such  
time as we haue first assaied all  
other good meanes of peace  
and agreement: for a Christi-  
an<sup>m</sup> may not loue contention,  
but account it his wisdomes  
& glorie to passe by offences.

Secondly, that before wee  
seeke remedy of our wrongs  
by the ordinary meanes, wee  
<sup>n</sup> seek first to the Lord, and  
<sup>o</sup> so acknowledge his righte-  
ous hand in the wrong that is  
done vs by our enemy, as  
wee may be moued to make  
peace with God, and to profit  
thereby.

Thirdly,

*of the Lords Supper.* 108

Thirdly, that the end wee  
 aime at in going to law, be not  
 the hurt of our enemie, but  
 the glorie of God which shi-  
 neth in the execution & mani-  
 festation of iustice by this his  
 ordinance: and when we thus  
 acknowledge him <sup>the onely</sup> <sup>Psal. 3.3.</sup>  
 maintainer of our persons, <sup>Psal. 94.</sup>  
 goods and credit, and <sup>1. 2.</sup> <sup>1. Sam. 25</sup>  
 auenger of all wrongs, and dare <sup>31. 33.</sup>  
 not reuenge our selues; and <sup>Rom. 13. 8.</sup>  
 2. the necessarie defence and <sup>1. Tim. 5. 8.</sup>  
 maintenance of our selues <sup>2. Cor. 12. 14</sup>  
 and such as God hath char- <sup>Eph. 4. 28.</sup>  
 ged vs to haue care of; and <sup>Eccl. 9. 11</sup>  
 3. the reformation of the par- <sup>Deut. 13.</sup>  
 tie him selfe and of others by <sup>11. 17. 13</sup>  
 his example. <sup>Heb. 13. 5</sup>  
<sup>Eph. 4. 31</sup>

Fourthly, that we both be- <sup>1 Chron. 22.</sup>  
 gin and follow our suits in law <sup>26. 27.</sup>  
 without couetousnesse, or v- <sup>Deut. 24. 6.</sup>  
 sing no bitternesse and extre- <sup>Esa. 58. 3.</sup>  
 mitie against the person of our <sup>Mat. 18. 28</sup>  
 aduer-

<sup>a</sup> *Dent. 24. 17.* aduersarie: and labour neither<sup>a</sup> by briberie nor by any other means to corrupt or hinder iustice, but so seeke our owne right as it may appeare wee are not void of loue and compassion and desire of reconciliation with our aduersarie.

Lastly, that when we haue vsed this ordinarie meanes that the Lord hath giuen vs for the righting of our selues, and find no redresse, we must rest<sup>a</sup> with quietnesse & meeknesse therein without fretting, or desire to right our selues by priuate reuenge, knowing assuredly<sup>b</sup> that the Lord hath thus ordered the whole matter either for our correction, or for the exercise of our patience and charitie, and that<sup>c</sup> he will bee reuenged of such an enemy

<sup>a</sup> *Phil. 4. 5.*

*Jam. 5. 7-9*

<sup>b</sup> *Psal. 39. 9*

*2. Sam. 16. 10.*

<sup>c</sup> *Psal. 94. 20-23. &*

*37. 5-6.*

*1. Pet. 4. 19*



*of the Lords Supper. 110*

mie, and deale farre better for vs (if wee can commit our cause to him) then either our selues or any magistrate could haue done.

*Q. You haue shewed that none can bee fit to receiue this Sacrament, vnlesse he can finde in himselfe those sixe graces that are mentioned by you: tell me now, is this all that is required for our preparation to this Sacrament?*

*A. No :* for those that are regenerated, and haue both faith, and repentance, and true charitie, <sup>d</sup> may receiue this Sacrament vnwor- <sup>d I. Cor. 11</sup> thily if they bee not carefull <sup>30. 32.</sup> to renew and stirre vp these graces in themselves at such times as they intend to come vnto the Lords table.

*Q. How must we renew our* How our  
faith is to  
*faith*

be renewed, ere we come to the Lords table.

<sup>a</sup> Mal. 2. 24

<sup>c</sup> Luk. 17. 5.

<sup>d</sup> Ro. 16. 17

How repentance is to be renewed before we come there.

<sup>b</sup> Jer. 3. 13.

*faith when we prepare our selves to come to the Lords table?*

*A.* Wee must take paines to bring our hearts,

First, to a <sup>e</sup> sight and sense of our infidelity, and weakness of faith.

Secondly, to a <sup>f</sup> true care and desire to bee confirmed in it by receiving this Sacrament.

Thirdly, to an vnfeined resolution to vse all other good meanes whereby it may bee strengthened, and <sup>g</sup> to shun the meanes that may weaken it.

*Q. How must we renew our repentance when we prepare our selves to come to the Lords table?*

*A.* Wee must labour to bring our hearts, first to <sup>h</sup> a sight and sense of our particular sinnes, specially those which

*of the Lords Supper. 112*

which wee haue fallen into,  
since we last renewed our coue-  
nant with God in this Sacra-  
ment.

Secondly, <sup>i</sup> to a true care <sup>12 Cor. 7.1.</sup>  
to cleanse our selues from  
them by sincere repentance,  
and desire to obtaine both  
further assurance of the par-  
don of them, and strength a-  
gainst them by receiuing this  
Sacrament.

Thirdly, to <sup>k</sup> an vnfained <sup>1 Psal. 119</sup>  
resolution not to fall into <sup>105. & 85.</sup>  
them againe, but to shun all  
the shewes and occasions of  
them, and to serue God with  
more conscience and care  
then heretofore.

*Q. How must we renewe* <sup>our</sup> *How our*  
*charitie when wee prepare* <sup>our</sup> *charity is*  
*selues to come vnto the Lords* <sup>to bee re-</sup>  
*Table?* <sup>newed.</sup>

*A.* We must endeavour to  
bring

# 113      *The Doctrine*

bring our hearts, first, to a  
<sup>1</sup> Jam. 4. 5. sight and sense <sup>1</sup> of our great  
want of true loue, and prone-  
nesse vnto malice and con-  
tention.

<sup>m</sup> Rom. 12.  
18. Secondly, to <sup>m</sup> a true care  
of reconciliation with al men,  
and willingnesse to seeke it,  
and desire to receiue strength  
by this Sacrament against our  
vncharitablenesse, and to be  
confirmed and increased by it  
in our vnfained loue to all  
men, specially to the children  
of God.

<sup>m</sup> Psal. 119.  
57. 112. Thirdly, to <sup>n</sup> an vnfained  
resolution to continue in that  
vnitie and loue that we make  
shew of at our comming to  
this Sacrament.

That  
weake  
Christians  
are not to  
forbeare

*Q. You haue shewed what  
those graces be which euerie  
must find in himselfe that  
desire to receiue this Sacrament  
with*

*of the Lords Supper. 114*

with comfort, and that it is not sufficient to haue them, but that a man that hath them, must also labour to stirre them up and re-  
newe them in himselfe at euerie time when he prepareth himselfe to come to this Sacrament: tell me now, what doe you thinke of them, that (though they do find those graces you haue mentio-  
ned to be in them in some mea-  
sure, yet) doe feele them to bee so weake and imperfect, and the contrarie corruptions so strong, that they are much troubled with the fight and sense thereof, may such presume to come to the Lords Supper, with any assurance that they shall receiue it worthily?

A. They may, if they can finde that those weake graces that are in them are ioined  
1. with a desire to growe in  
grace:

communi-  
cating in  
the Lords  
Supper.

grace: and 2. the imperfections that they finde in themselves be such as they can vn-  
fainedly grieue for, and strue  
against: and 3. that the flesh  
and the corruptions thereof  
are in them \* as the old man,  
dying and decaying continu-  
ally, and the spirit with the  
fruits thereof like P the new  
man, alwaies growing and  
waxing stronger in them. Yea  
such as these (notwithstand-  
ing their wants and corrupti-  
ons) are of all others the fit-  
test to come vnto this Sacra-  
ment.

\* *Eph.* 4. 22P *Eph.* 4. 24*Mat.* 26. 31  
24.\* *Mat.* 26  
40.*Mat.* 14. 40*Luk.* 22. 49*Luk.* 24. 11*Mar.* 16.

13. 14.

*Luk.* 24. 45*Iohn* 20. 9.*Q. How may that appeare?*

*A.* First, because the disci-  
ples whom our Sauour him-  
selfe admitted to this Sacra-  
ment in the first institution  
thereof, <sup>9</sup> were at that time  
farre from perfection, and  
full

*of the Lords Supper. 116*

full of infirmities.

Secondly, the Lords Supper is ordained <sup>r</sup> to confirme our faith, and all the fruits of it, <sup>Rom. 4. 11.</sup> (which wee should haue no need of, if any grace were perfect in vs) and to be the Sacrament of our spirituall nourishment, which none can bee so fit to receiue as they that (out of the sense of their weaknesse and readinesse to faint) doe most feelee the need they haue of it.

Thirdly, if none might receiue it that feelee corruption and want of grace in themselves, then had it beene instituted altogether in vaine, seeing <sup>r</sup> the best of Gods children <sup>1. Cor. 13. 2. 12.</sup> while they liue in the flesh, are <sup>Gal. 5. 17.</sup> regenerated but in part. And this doth intallibly argue a man to be in the state of grace <sup>r</sup> when

\* *Mat. 5. 3.* when he so feelles his corrup-  
 4. 6. tions and wants, that hee can  
*Rom. 7. 15.* grieve for them, and strive a-  
 25. gainst them, and vnfainedlie  
 desire to grow in grace.

*Q. You haue shewed what*  
*the points bee wherein wee must*  
*examine our selues before wee*  
*come to the Lords table: but is*  
*this all that we must doe in the*  
*preparing of our hearts vnto*  
*this Sacrament?*  
*Praier to*  
*be vsed*  
*both be-*  
*fore and*  
*at the time*  
*of com-*  
*municati-*  
*on.*

*A. No: but wee must also*  
 both in secret, before wee  
 come vnto the publike assem-  
 blie, and when wee come  
 there, ioining with the con-  
 gregation, make humble,  
 faithfull, and earnest praier  
 vnto God, as for the pardon  
 of all our sinnes, speciallie our  
 comming so oft heeretofore  
 to his holy table with vnpre-  
 pared hearts; so for his blef-  
 sing



sing vpon that indeuor which we haue now vsed for our preparation, and for his gracious supplie of whatsoeuer hath beene wanting therein, and assistance in this holy action that we are to take in hand.

*Q.* Is it also necessarie to our preparation, that we come fasting to this Sacrament? or doe they sinne, and make themselves unworthy receivers of it, that doe eat or drinke any thing before they come vnto it?

*That it is not necessarily required to receive the Sacrament fasting.*

*A.* No verily: for though it be fit for such as may conveniently doe it, without hurt or danger to their health, to come fasting to this Sacrament; yet seeing there is no commandement of God that doth inioine it, and both at the first institution, and long after in the Primitive Church it

it was wont to be received after other meat; and the kingdom of God stands not in meat and drinke, (for neither if we eat, haue wee the more, neither if we eat not, haue we the lesse) therefore to put holinesse in this, or to esteeme it necessarie to the worthy receiving of this Sacrament, is meere ignorance and superstition.

What things be further required at the time of communication. *Q. Hitherto you haue declared how we must prepare our selves before we come vnto it, if we desire to receiue this Sacrament to our comfort: tell mee now what is required of vs during the time of the administration thereof?*

Outward things concerning the body. *A. Some things, that concerne the outward behauiour and actions of the body, and some things, that concern the inward*

*of the Lords Supper.* 120

inward affliction and disposition of the heart and minde.

*Q. What be those outward things that you say are required of vs during the time that this holy action is in hand?*

*A.* First, (as <sup>u</sup> at all other <sup>\* Exe. 46. 10</sup> times when wee are to ioin with the congregation in Gods seruice, so specially) when wee are to receiue this Sacrament, which is <sup>\* 1. Cor. 10</sup> appointed of God to bee a signe and <sup>16. 17.</sup> seale of that most neere communion and fellowship that wee haue with all Gods people, wee must be carefull <sup>\*</sup> to come all together to the beginning of Gods publike worship, and to tarry all together <sup>\* 1. Cor 11. 17. 18. 20. 33. Act. 20. 7.</sup> till the whole action bee finished.

Secondly, as in all other the parts of Gods publike worship

7 *Act. 1. 14.*  
 & *2. 1. 46.*

ship the congregation ⁊ must  
 ioine together as one man,  
 and none may either by pri-  
 uate deuotion, or any other  
 way, withdraw themselves  
 from that which is publike  
 done; so in this part of Gods  
 worship specially, euery one  
 must giue diligent attention  
 to that that is done, not onely  
 when he himselfe is ready to  
 receiue, but during the whole  
 action, and euen behold and  
 look vpon both the elements  
 themselves, and all the sacra-  
 mentall actions which are by  
 Christs ordinance vsed in the  
 administration of this Sacra-  
 ment, because ⁊ God hath  
 appointed that to be a meane  
 to stirre vp and help our faith  
 in this action.

⁊ *Exo. 24. 8*

⁊ *Mat. 18.*  
 10,

Thirdly, as in all the pub-  
 like worship of God ⁊ where  
 the

*of the Lords Supper.* 122

the Lord is in a speciall sort  
present, much<sup>b</sup> outward re- <sup>*Leu. 19.*</sup>  
uerence and seemely cariage <sup>30.</sup>  
of our selues is required; so in <sup>*Psal. 5. 7.*</sup>  
this whole action, and then <sup>*1. Cor. 11.*</sup>  
specially when our selues are <sup>*10. & 14.*</sup>  
to receiue those holy signes of <sup>40.</sup>  
the body, & blood of Christ  
wee must vse such behauiour  
and gesture of our body, as  
may be free from superstition,  
and yet fit to stirre vp and ex-  
presse that inward faith and  
thankfulnesse which is requi-  
red in the receiuing of that  
which God then doth offer  
vnto vs.

Fourthly, as the workes of  
mercy<sup>c</sup> should alwaies be ioi- <sup>*Neh. 8.*</sup>  
ned to the workes of pietie, <sup>*10. 12.*</sup>  
because they do much further <sup>*1. Cor. 16. 3.*</sup>  
the fruit and comfort of al the  
parts of Gods worship; so e-  
specially

G

ſpecially ought every one when hee hath received from God ſuch pledges of his loue in this Sacrament, according to his abilitie, and in teſtimonie of his thankfulneſſe vnto God, and loue to men, <sup>d</sup> to offer vnto God with cheerefulnes the Sacrifice of almes, for the reliefe of the poore members of Jeſus Chriſt.

<sup>d</sup> Heb. 13. 16

Inward  
things con-  
cerning  
the ſoule.

*Q. As you haue ſhewed what is required of vs during the time of this holy action, as touching the outward duty and behaviour of our bodies, ſo tell me now what ſhould be the meditation and diſpoſition of our hearts at that time?*

*A. Firſt, when we ſee both bread and wine ſtanding vpon the Lords table, which the Miniſter of Chriſt hath conſecrated*

*of the Lords Supper. 124*

secrated and put apart to this  
holy vse, then must wee with  
ioy of heart call to minde and  
consider, that Iesus Christ was  
\* sanctified and put apart to *\* Joh. 6.27*  
bee the only and all-sufficient *& 10.36.*  
meanes of nourishing and *& 17.19.*  
preseruing vs in the state of  
grace, strengthening and re-  
freshing our soules in al temp-  
tations.

Secondly, when we see this  
bread broken and this wine  
powred forth by the Mini-  
ster of Christ; then must wee  
thinke *\* seriously with griefe \* Zach. 12*  
and indignation of heart, of *10.*  
our owne sinnes that pierced  
Christ, and imposed such ne-  
cessitie vpon him to suffer so  
infinite and vnspeakable tor-  
ments; and withall of the in-  
finite iustice of God and his

anger against sinne that could neuer haue been appeased but by this meanes.

Thirdly, when wee see the bread thus broaken, and the wine thus powred forth to be offered by the Minister of Christ vnto vs, and heare him in Christs name command vs to take, eat and drinke it; then must wee with ioy and thankfulness of heart meditate

*1 Iob. 3. 16.* of <sup>s</sup> the wonderfull loue of

*Rom. 8. 32.* God towards vs, not onely in not sparing his owne sonne and giuing him for vs, but al-

*1 Iob. 3. 23.* so <sup>h</sup> in offering him vnto vs & commanding vs to beleecue in him.

Fourthly, when wee take the bread and the wine at the Ministers hand, and doe eat and drinke the same; then  
<sup>h</sup> must



*of the Lords Supper.* 126

<sup>h</sup> must we stir vp our soules by  
faith to lay hold vpon, and ap-  
ply to our selues all the merits  
of Christs passion; fully assu-  
ring our selues that by those  
vnspcakable torments of his  
owne sonne, the anger of God  
is fully appeased, & his iustice  
satisfied for all our sinnes: and  
so io: fully feed thereupon, that  
wee may feele our soules not  
onely fully <sup>i</sup> satisfied thereby, <sup>1 Job. 6. 35</sup>  
and <sup>k</sup> strengthened and refre- <sup>Mat. 11. 28</sup>  
shed against all tentations; <sup>Iob. 6. 33.</sup>  
but also <sup>l</sup> quickned and ena- <sup>48. 51.</sup>  
bled to walke in all holy obe- <sup>1 Job. 15.</sup>  
dience vnto God. <sup>4. 5.</sup>

Fifthly, when wee behold  
all the rest of Gods people in  
the same congregation com-  
municating with vs in the  
same elements and Sacramen-  
tall actions without all diffe-

G. 3                      rence

rence or respect of persons ;  
 then must wee call to minde  
 and consider how great a cor-  
 ruption it hath been in vs<sup>m</sup> to  
 despise the Church of God  
 or the least member thereof,  
 and to haue beene so vnkind  
 vnto them, so prone to malice  
 them, and hard to be reconcil-  
 led vnto them<sup>n</sup> whom God  
 our heauenly father, & Christ  
 our blessed Sauour haue so  
 dearly loued and done so  
 much for ; yea, we must stir vp  
 our hearts to beare a louing  
 and kind affection, as to all  
 the people of God, so special-  
 ly to them that wee doe now  
 communicate withall.

Lastly, when after we haue  
 receiued, wee giue somewhat  
 according to our ability for  
 the reliefe of the poore ; and  
 ioine

<sup>m</sup> 1. Co. 11.

22.

Mat. 18. 10

<sup>n</sup> Rom. 14.

15.

1 Cor. 8. 11

*of the Lords Supper. 128*

ioine with the whole congrega-  
tion in praier and singing  
of Psalmes: then must we stir  
vp our selues to doe all this  
with feeling and ioy, and  
thankfulnesse of heart, as vnto  
God that<sup>o</sup> loueth a cheerfull  
giuer, and <sup>o</sup> is a spirit, & will  
accept of no seruice but that  
which is done in spirit and  
truth: so offering vnto him the  
sacrifice not<sup>o</sup> of almes onelie  
and<sup>r</sup> of the calues of our lips,  
<sup>r</sup> but of our owne bodies and  
soules, in thanksgiuing for this  
inestimable benefit of our re-  
demption, and for his fatherly  
care (by ordaining this sacra-  
ment) to apply it vnto vs, and  
to confirme our faith in the  
same.

*Q. What is the cause why Ioy and  
in all the parts (almost) of cheereful-  
nesse.*

required  
in com-  
munica-  
ting at the  
Lords ta-  
ble.

*that inward disposition that is  
required of vs in this holy acti-  
on you make mention of ioy? Can  
wee not rightlie celebrate this  
heauenlie banquet without in-  
ward ioye and gladnesse of  
heart?*

*A.* No verily, for as in the  
1. *Cor.* 30. celebration of the Passecouer,  
21. 16.

*Deu.* 12. 12 and *of* al those solemn feasts  
16. 15. that were kept vnder the Law  
*Neb.* 8. 10. the people of God were com-  
1. *Sam.* 1. 7. manded to reioice and to stir

vp themselues thereunto by al

*Psa.* 27. 6 good meanes, & because no

126. 2. 3. man can indeed bee rightly

92. 1. 4. thankfull vnto God for that

blessing wherein hee doth not

reioice; so in this Sacrament

1. *Cor.* 11. especially wherein *wee* are

24. 25. to celebrate with thanksgi-  
uing the memory of a benefite

that is incomparably greater

then

*of the Lords Supper. 130*

then euer the Church receiued  
vnder the law, this ioy and  
gladnesse of heart is necessari-  
ly required at our hands.

*Q. You haue shewed how we must prepare our selues before we come to the Lords table; and also what disposition of body and minde is required of vs at that time when this holy action is in hand; tell mee now what must we doe after we haue receiued, to confirme and increase the comfort and fruit of it in our selues.*

What things to be performed by vs after communicating.

*A. First, so soone as wee are come home from the publike assemblie, wee ought in secret to consider and bethink our selues seriously what wee haue done, and how we haue sped; what ioy and comfort wee haue felt in this Sacra-*

ment, what increase of faith,  
and resolution to lead a holy  
life, we haue receiued there-  
by: because wee may be sure  
that no man hath receiued this  
Sacrament worthily, nor fed  
vpon Christ in it (<sup>1</sup> whose flesh  
<sup>2</sup> is meat indeed, and whose  
blood is drinke indeed, and  
<sup>3</sup> whom none euer touched  
with a true faith, but they re-  
ceiued vertue from him) that  
hath receiued no refreshing  
nor strength by it.

<sup>1</sup> Job. 6. 55

<sup>2</sup> Mar. 5.  
28 30.

Secondly, if wee can finde  
no such comfort and fruit  
that wee haue receiued by it,  
then must wee examine dili-  
gently whether wee may not  
iustly charge our selues to bee  
the cause thereof, because we  
came not vnto it with that  
preparation of heart as hath  
beene

*of the Lords Supper. 132*

beene described. And if wee  
finde the cause wholly in our  
selues, then <sup>a</sup> must wee pre-<sup>a Lam.3.</sup>  
sently humble our soules be-<sup>39.40.</sup>  
fore God in seruent praier <sup>1. Cor. 11.31</sup>  
and vsfained repentance for  
this our grieuous sinne, that  
so iudging our selues for it,  
wee may not be iudged of the  
Lord.

Thirdly, if (vpon diligent  
examination of our hearts) we  
can finde, that this our want  
of comfort and fruit, which  
we are vsfainedly grieued for,  
ariseth not thus from our own  
sinne, but that wee brought  
with vs vnto the Sacrament.  
(in truth and sincerity, though  
in much weaknesse) that pre-  
paration of heart that hath  
beene described; then haue  
wee no iust cause to <sup>b</sup> bee dis-<sup>b 2. Chr. 30.</sup>  
maied <sup>18.19.</sup>

maied in our selues, but (after that wee haue humbled our soules before God in praier, for the sanctifying and remo- uing of this his correction, which for our triall, and other causes, best known to him- selte, hee seeth good to exer- cise vs by) wee may comfort our selues in this, that such  
<sup>c</sup> *Esa. 63. 17* <sup>c</sup> hardnesse and senselesnesse of heart, which wee thus feele and bewaile in our selues, is a certaine signe that wee are in the state of grace, and (our conscience bearing witnesse with vs, that we came rightly  
 . prepared vnto it) we haue vn- doubtedly receiued comfort and fruit by it, <sup>d</sup> which wee shall also feele heereafter, though we doe not see for the present.

<sup>d</sup> *Psa. 97. 11*

Fourthly



*of the Lords Supper. 134*

Fourthly, if (vpon this examination of our owne hearts) we can finde, that wee haue sped wel at this feast, and that the Lord hath so welcommed and entertained vs at it, that we are come from it well refreshed and strengthened in our faith and loue, and in our resolution to lead a holy life; then must wee presently in heartie praier giue thanks vnto God for this his vnspeakable gift, and craue of him the continuance and perfecting of his owne worke which he hath wrought in vs. <sup>1. Co. 19</sup>  
<sup>18.</sup>

Lastly, the benefit we haue receiued by this Sacrament, and comfort in the sense of Gods loue and fauour to vs in Christ, as it must prouoke vs to come oft to this banquet,  
so

& Psal. 116.  
 14. 18.  
 Eccl. 5. 3. 4.  
 & Eze. 10.  
 11.  
 Psal. 5. 23.  
 Psal. 106.  
 2. 3.

so must it make vs careful<sup>e</sup> to  
 performe our vowes we haue  
 now made vnto God in the  
 presence of all his people, by  
 laboring to expresse the<sup>e</sup> truth  
 of our thankfulnessse, both in  
 taking heed that wee returne  
 not againe (as the dogge to  
 his vomit) vnto any of our  
 finnes which we haue profes-  
 sed repentance of, as also in  
 indeuouring to honour God  
 by a holy obedience to his  
 will, in our whole conuer-  
 sation, all the daies  
 of our life.

(. .)

*Soli Deo gloria.*



135  
ful to  
haue  
in the  
e, by  
truth  
oth in  
turne  
ge to  
f our  
ofes.  
so in  
God  
o his  
er-